THE ORIGIN
of the
TEACHING BROTHERHOODS

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INTRODUCTION

By the term *Teaching Brotherhood* as herein employed, is understood a religious body of men, either lay, or partly clerical and lay, and who, first, ordinarily take the simple vows of religion; secondly, are designated by the name of *Brother;* and thirdly, assume as special object the education of youth.

The writer has endeavored to present a detailed account of the origin of the different "Teaching Brotherhoods" as they appear in the History of the Church. He has, wherever possible, tried to trace the foundation from the earliest conception in the mind of the founder, and to follow this idea in its development and final realization. Above all, his endeavor has been to discover any relations or connections existing between the communities, especially in regard to the origin of their respective rules and constitutions.

These Brotherhoods appear for the first time during the latter part of the 14th century, at a time too, when their existence is absolutely needed. The Church, it is true, has always exercised the greatest solicitude for the education of youth, which fact is clearly evident in her repeated promulgation of decrees of different councils and synodal enactments relative to this phase of her mission. Her efforts too, in this respect, have been nobly and generously seconded everywhere and at all times by the clergy, as may be substantiated by reliable documentary proof. But, withal, a time came when, owing to increasing population and political disturbances, the task of providing for the proper instruction of the young became more and more difficult, and, as the clergy alone could no longer meet the demand made upon them, numerous religious communities of laymen sprang up to aid in this general apostolate of Christian education. Fundamentally, their origin was due to a religious motive, but, as we cannot dissociate education from religion, we may regard the educational needs of the time as sufficient reason for their appearance. Furthermore, it has been noticed that the element of competition or rivalry cannot be adduced as a cause for the origin of a single congregation. Aside from the purely religious or educational motive actuating the individual founders, instances may be cited in which some have, with true noble-hearted disinterestedness not only evinced their

willingness to aid in the introduction and propagation of another community, but have actually taken steps to this effect. Not the slightest trace of jealousy, therefore, is discernible in any of the foundations.

As will appear in this study, a large number of Teaching Brotherhoods have sprung into existence in response to the needs of the times. France especially has been most productive, and far excels Ireland, Belgium and Holland, which have also contributed in this respect.

All the Brotherhoods without exception have been the strongest advocates of popular education. The children of the poor have appealed to every founder, and in many cases the very endeavor to make provision for their proper instruction has resulted in the founding of some Brotherhood. In fact, many of the diocesan congregations were founded expressly for this purpose.

It is to be emphasized that the Rules of St. de la Salle have undoubtedly served a number of congregations as the basis upon which to frame their own individual mode of life; but, apart from this particular influence, each is absolutely independent of the other. In matters of internal government there is no interdependence whatever; each community enjoys its autonomy and has its special characteristics. The only bond uniting them all is the common brotherhood of faith and the fundamental aim of Christian education of youth.

With few exceptions all the Brotherhoods are composed exclusively of lay members. In such as are partly clerical and lay, generally the lay division is the larger, and it is furthermore worthy of mention that in regard to these mixed congregations both classes always form together one corporate body, all the members indiscriminately being entitled to the spiritual privileges of the community, as well as to a common share in its administrative functions.

Notice too has been taken of the fact that most of the congregations have been founded by clergymen, even those of purely lay membership. In the latter case it was often stipulated that after the death of the founder the government and direction of the community be taken over entirely by the lay members.

The great majority of the congregations in the first years of their origin were limited to a narrow radius of activity, due not only to scarcity of members, but often also to the action of the State, which

either delayed the necessary legal authorization, or granted licenses only for a small area. This was the case particularly in France. However, when once a community obtained a legal status, its consequent expansion was greatly facilitated. Very much, therefore, depended upon State recognition. A fair personnel was also, of course, a necessary requisite for extending the work of any particular institute. But, besides these two conditions cited, another was naturally required, viz., the demand for teachers. With these prerequisites secured, the expansion of any Brotherhood was certain. It has been shown that nearly all the congregations have gradually extended their activities, and that many of them eventually spread to foreign lands, where they often became more prosperous than in the country of their origin.

Lastly, it remains for us to make reference to the specific treatment of the subject. Only such Brotherhoods have been given special attention with whom teaching is either an exclusive vocation, or at least the chief aim and purpose. Others who teach but incidentally are merely mentioned. With but one exception all are still in active service. At least this is presumed as long as there is no positive statement to the contrary.

The plan of procedure was to include in the account of each Brotherhood—in so far as the material was available—a short sketch of the founder, embodying therein the origin of the respective congregation, its special sphere of educational activity, together with the mention of its legal recognition, the approval by the Holy See, and if possible a reference to present statistics.

The more or less detailed treatment of the different Brotherhoods has been, of course, in proportion to the amount of data on hand. Two of the congregations, however, the "Institute of the Brothers of the Christian Schools," and the "Society of the Brothers of Mary," have been given more than ordinary space, the first because of its importance as the leading community in size and influence; the second, particularly for the reason that the writer himself is one of its members, and consequently had most abundant material to work with.

The congregations have been grouped together as much as possible under their respective countries, the chronological order being followed throughout.

Attention is directed to the promiscuous use of the terms: congregation, institute, community and society. No specific dis-

tinction is intended and a frequent interchange is therefore noticeable.

The sources for the greater part of this dissertation have been drawn directly from the communities concerned. Even in regard to the references in the Catholic Encyclopedia, for example, it is to be noted that the articles therein contained, are almost invariably written by members of the respective congregations, and, therefore, most reliable and authentic. The writer herewith also takes occasion to express his deep appreciation of the kindness and generosity shown by the superiors of the different communities in furnishing the necessary material for the present work.

PART I

THE ORIGINAL TEACHING BROTHERHOOD

BROTHERS OF THE COMMON LIFE (1379)

Gerard Groot, the learned and saintly founder of the above named Brotherhood, was born at Deventer, Netherlands, in the year 1334 of wealthy and devout parents. His childhood and first years of schooling were passed in his home town, after which he was sent to the University of Paris.

He made unusual progress in his studies, due both to natural talent and to an almost insatiable longing he had for worldly honor and fame.[1] At the age of eighteen he had obtained the Master's degree. He remained at Paris, however, some years longer to perfect himself in theology, and shortly afterwards returned to Deventer.[2] But the ambitious young man had higher intellectual aspirations, and before long, we again find him at his books, this time at the University of Prague.

On the completion of his course he took up his abode at Cologne, where he had secured for himself two canonries, apparently not so much prompted in the acceptance by religious zeal, but rather as a means of enhancing his own reputation and satisfying his desire for public esteem. His manner of life was not at all in keeping with his office. Thomas à Kempis, his biographer, tells us: "He walked in the broad ways of the world, not being yet inspired, until by the mercy of God he was changed into another man."[3]

In fact, Divine Providence evidently had designed this soul to be the instrument of untold good in the Church, especially for the Netherlands and Northern Germany. Brought almost to death's door by a severe illness,[4] Gerard bethought himself of his spiritual condition and signs of conversion very soon appeared. His complete transformation was accomplished through the instrumentality of one of his intimate friends and school companions.[5] As he had been formerly eager for the praise and applause of men he now

[1]À Kempis, Thomas, *Lives of Gerard Groot and his Followers*, trans. by J. P. Arthur, 7, St. Louis, 1905.
[2]Schoengen, M. *Die Schule von Zwolle*, 3, Freiburg, Schweiz, 1898.
[3]À Kempis, ibid., 7.
[4]Schoengen, ibid., 4.
[5]À Kempis, ibid., 10.

sought as eagerly to humble himself and despise all worldly amusements and earthly glory. Even his profane studies in which he had always taken such keen and all-absorbing delight, he now either entirely discarded or retained them only in part and for higher and spiritual motives. And, as a presumable guarantee of future fidelity to the first impulses of grace, he withdrew from all worldly distractions, and within the cloistral walls of the Carthusian monastery of Monichuysen, set himself to learn at the foot of the cross, the science of the saints.

It was here that he first imbibed the pure and unalloyed sweets of mystic contemplation. Here it was too that, docile to the promptings of grace and the counsel of the good monks, after having received the sub-deaconate,[6] he determined to enter upon a sort of apostolate, to work for the regeneration of society.

That existing conditions afforded ample opportunity for the exercise of his zeal and devotedness in this regard may be gleaned from Thomas à Kempis, his contemporary. "At that time particularly," says he, "the disposition of the world seemed to be on all sides turned to evil, so that there were few who preached the Word of Life both by example and precept, and fewer still who followed the rule of continency; and this was above all things lamentable, that those who professed the name of Holy Religion and the state of the Devout Life through lack of inspiration followed but lamely in the footprints of the Fathers who had gone before."[7]

Groot therefore devoted himself to missionary work, but with wise and prudent forethought he soon realized that, if he expected his mission to be permanently successful, he would have to gain the clergy.[8] Whilst endeavoring to improve prevailing conditions his strongest hope lay in the rising generation; he purposed to build up from below, to labor incessantly and patiently at creating a purer, a nobler and a more capable priesthood,[9] a practice which his followers adhered to as one of their chief concerns.[10]

We notice that Groot acting in accordance with the above resolve, before long acquaints himself with the school authorities whenever and wherever it is possible, with the double purpose of

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[6]Grube, Karl, *Gerhard Groot und seine Stiftungen*, 12, Koeln, 1883.
[7]À Kempis, ibid., 9.
[8]Grube, ibid., 21.
[9]Schoengen, ibid., 7.
[10]Leitsmann, E. *Ueberblick ueber die Gesch. und Darstellung der paedag. Wirksamkeit der Brueder des gem. Lebens*, 56, Leipzig, 1886.

lending his assistance and influence towards promoting the Christian education of youth, and fostering the priestly and religious calling, as is clearly evidenced in his intimate relationship with the schools of Deventer and Zwolle.[11]

Slowly but certainly various forces began to manifest themselves, whose combined influence brought about a common end as planned in the Divine economy. We thus perceive in the tendency of Groot to interest himself in youth, one of the prime factors in the formation of the institutes whose spiritual father he became. Furthermore, by his preaching he drew around him a number of souls both lay and cleric who desired to place themselves under his spiritual guidance. Among these were several elderly and advanced students, mostly clerics, from the city school, whom he employed in transcribing for him numerous books and manuscripts of a spiritual nature. He even invited these young men to come to his house, an invitation which, as subsequent events proved, they most readily accepted. He paid them for their work but as à Kempis says: "With Godly prudence he did not pay all their wages at one time, but divided the money into several portions, in order that they might often come." The chief purpose of Gerard was to speak to them the "Word of God—to win some of these writers to Christ."[12] He had unconsciously prepared the ground and planted the seed that was soon to fructify. In this little gathering of docile and devoted souls we recognize indeed a community as it were still in embryo, but which, by a process of internal development and eventually by aid of an external agency, suddenly burst forth as an actuality.

Among the most fervent disciples of Groot was one, Florentius Radewin, who assisted in the management of this little group of copyists, and even acted as a substitute for his master whilst the latter was away on the missions. Florentius it was who, having faithfully acted in this capacity for some time, one day conceived the idea of proposing to Gerard the feasibility of sharing their mutual profits and living in common. "Beloved master," said he, "what harm would it be if I and these clerics, who already manifest such good will, put together our weekly income and live in common?" "In common, in common"! answered Gerard. "The mendicants will certainly not tolerate it; with all their

[11]Schoengen, ibid., 17, 82.
[12]À Kempis, ibid., 21.

strength they will oppose it." "But what harm would there be," continued Florentius, "if we at least make the attempt? Perhaps God will grant us success." After some moments of reflection Gerard answered: "In the name of God begin. I shall be your defender and faithful protector against all who shall try to hinder or molest you in your undertaking."[13]

Thus in the year 1379 was laid the foundation of the Institute of the Brothers of the Common Life, an institute which, though it flourished but for a short time, exerted a most powerful influence for the educational and cultural uplift of society throughout the whole of the Netherlands and Northern Germany, an influence indeed which far exceeded the most sanguine expectations of the founder.

Nowhere in the writings or sermons of Groot do we find evidences of any intention on his part to found a religious community, and from the tenor of the above conversation with Florentius we must conclude that the idea was indeed foreign to his mind. On the other hand though he apparently hesitated before giving his consent, this could not be construed as a sign of weakness or of opposition to the project; his decisive and determined answer would prove otherwise. He was certainly aware of the possible consequences of the step taken, but with unflinching trust in Providence he would begin, animated like another St. Paul, who said: "I can do all things in Him who strengtheneth me."[14]

The task of drawing up a body of rules and regulations devolved upon Florentius, everything being done of course with the advice and approval of Gerard. Among the most distinguishing characteristics of the new institute may be mentioned: "(1) community life without the religious vows; (2) general maintenance of the house by individual labor; (3) all property to be held in common; (4) voluntary obedience to one among them chosen as superior; and (5) chief aim and purpose their own personal sanctification and the moral regeneration of society."[15] Their main source of income was the copying of books and manuscripts.

As is clear from the above, the chief end and purpose of the Brotherhood, as originally conceived, was entirely spiritual; there was no provision made for educational work strictly so called.

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[13]Grube, ibid., 66.
[14]Phil. IV, 13.
[15]*Realencyklopaedie, Herzog, III ed., Vol. III 478*, Leipzig, 1897.

Both Groot and Florentius did indeed keep in close touch with the schools,[16] and particularly did all in their power to improve conditions among the students by providing for many of them board and lodging with respectable and pious burghers of the town, their purpose being to safeguard the virtue and morals of the young. As time went on they were enabled to erect separate boarding establishments (Konvikte) for their accommodation, which phase of development tended more and more towards inclining the Brothers to engage in purely educational activities.

Besides the community of priests, clerics and lay members, Groot also had the direction of a community of pious women (Sisters) who followed practically the same mode of life as that of the Brothers, except that they employed themselves in work more congenial to their sex, for example, in sewing, spinning, weaving, etc."[17]

The kind of life adopted by the Brothers was not altogether a novelty in their day. Similar communities existed throughout the country, such as the Beghards and Beguines, of men and women respectively, whose purpose was to lead a pious and more or less retired life. They were semi-monastic institutions having no binding vows nor strictly religious rule; each house was an independent community. Having no general superior however, and subject to no particular ecclesiastical authority, they gradually lost the religious spirit, fell into error, and eventually some of the houses were closed for a time and others were even condemned.[18]

That these institutions influenced Groot and Florentius in regard to the rules and regulations drawn up for the Brothers, seems very probable judging from the characteristic traits above mentioned. The Brother-houses newly founded, though they conformed to the general regulations, had in certain particulars their own self-government. Later the practice was introduced to hold regular annual meetings of the rectors of the different communities, to guarantee general conformity to the basic statutes of the congregation, and secure unity and cooperation.[19]

As the community of Deventer increased and developed, Groot, aware of the danger of attack by the evil-minded and the suspicious, determined to forestall any such movement by placing his

[16]Schoengen, ibid., 12, 26 ff, and à Kempis, ibid., 134.
[17]Grube, ibid., 76.
[18]*Catholic Encyclopedia, Vol. II, 389*, New York, 1907–12.
[19]Realencyklopaedie, ibid., 502, and Leitsmann, ibid., 9.

institute under the protection of some powerful religious order. After due deliberation and particularly through the influence of his intimate friend and counsellor, Blessed John Ruysbroeck, prior of the monastery of Canons Regular at Groenendael, near Brussels, he decided to found a house of the Canons Regular of St. Augustine.[20] But before the project could be realized he was called to his reward, falling a victim to the plague in the year 1384, at the early age of forty-four.

Florentius thenceforth took the work in hand, but it was only after two years, in 1386, that he succeeded in establishing the first house of Regulars near Windesheim, about twenty miles from Deventer, and which, in time, became the mother-house of the famous Windesheim congregation. Its first members were Brothers selected from the community of Deventer, among which number was one named John Haemerken, the brother of Thomas à Kempis. The latter himself, during the seven years that he attended the public school at Deventer,[21] was under the spiritual direction of Florentius, and in time also became one of the Brothers. After about a year[22] he joined his brother as Canon Regular, and for seventy years sought by labor and prayer to exemplify in his own life what he so admirably expresses in his incomparable little work "De Imitatione Christi."

Gerard Groot had thus founded two separate institutes, one, the Brothers and Sisters of Common Life, and the other, the Canons Regular of St. Augustine. Both may be regarded as concrete embodiments of the spiritual revival originally set on foot by Groot, and commonly known as "The New Devotion." Windesheim confined its activities to the restoration of monastic discipline, the strict observance of the vows and rules in religious communities: the Brothers, by nature of their rule being more at liberty in their intercourse with the public, directed their activities especially along cultural and eventually also along educational lines.

Florentius was regarded as superior of both branches,[23] but after his death, in 1400, Windesheim became the mother-house, and its prior, the superior general of all the disciples of Gerard Groot.

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[20] À Kempis, ibid., 45.
[21] Scully, Dom Vincent, *Life of Thomas à Kempis*, 25, N. Y., 1901.
[22] À Kempis, ibid., 257.
[23] Grube, ibid., 87.

It shall be our purpose henceforth to restrict our treatment to a consideration of the Brothers, in order to indicate the causes that gradually led them to accept purely educational work. It may be well, however, first to point out to what extent the Brotherhood was acknowledged and approved by the Church authorities.

A formal bull of canonical approbation, as far as known, was never issued, but we know that at the Council of Constance (1414–1418), the Brothers were given special attention and consideration as the result of accusations brought forward by a Dominican Friar, Mathew Grabo, who had written a book against the followers of the "New Devotion." The Canons of Windesheim took up the defense, and the unanimous verdict of the assembled prelates was a glorious vindication and an unqualified approval of the life and practices of the Brothers and their associates. Among their stanchest supporters were many distinguished church dignitaries, notably, John Gerson, Chancellor of the University of Paris, and Peter d'Ailly.[24] Furthermore, in the decision of the Council was implied the approval of the Holy See, as the proceedings were held under the immediate and personal direction of the newly elected pontiff, Martin V. His successor, Eugene IV (1431–1447), also virtually sanctioned the mode of life of the Brothers in so far as he took them under his protection.[25] Indeed there is no dearth of instances to prove that the Brotherhood was held in highest esteem by the ecclesiastical authorities.

Hence, in the face of these repeated manifestations of sanction and commendation, the charges brought against the Brothers that they were forerunners of the Protestant Reformation, are utterly unfounded. That during the Reformation certain individual members turned over to Protestantism, may have been possible, but on the other hand, it is admitted even by Protestant writers of recognized authority, that the Brotherhood as a whole remained loyal to the Church.[26] As to the causes of its dismemberment and final dissolution there are ample and justifiable grounds of defence, for example, (1) the invention of printing, which eventually

[24]Scully, ibid., 143 ff, and cf. Leitsmann, ibid., 35.

[25]Gieseler, J. C. I., *Text-book of Eccl. Hist.*, Vol. III, 305, Phil. 1836. Also cf. bull addressed by Pope Eugene IV to all the bishops of Germany relative to the various regular fraternities, among which certainly the Brothers of Common Life were included. The bull referred to, however, was not to be considered as confirming the state of the Brothers as a religious congregation, ("*statum praedictorum, ut ordinem religionis approbatae*").

[26]Leitsmann, ibid., 27, 54, and Realencyklopaedie, ibid., 505 ff.

did away with the copying of books and manuscripts, till then the chief source of revenue for the Brothers; (2) the founding of educational institutions similar to theirs in which very often some of their pupils successfully competed with them; and (3) the introduction of the Jesuits whose schools became more and more popular at the expense of those of the Brothers.[27]

We shall now endeavor to trace the development of the institute in regard to teaching and the management of schools. Groot and Florentius, though exceptionally brilliant men and well versed in the learning of the day, considered educational work as secondary in comparison with heavenly wisdom and personal sanctification. Their followers were to be imbued with the same religious sentiments.

Besides this purpose, however, there was the other of almost equal importance, viz., the reformation and regeneration of society. And, as has already been touched upon, both Groot and Florentius realized that one of the best and quickest means of attaining this end would be to gain the young. Accordingly the Brothers, after the example of their founders, adopted the practice of immediately establishing relations with the schools wherever they located. Many of the students attending these schools came from afar and consequently they boarded out wherever they could find accommodations. The Brothers tried to meet this need by erecting boarding establishments in some of the cities. Some schools had two, three, and at times even five of these institutions.[28]

They were intended to provide besides board and lodging suitable religious instruction, which, in conjunction with the prevailing discipline, afforded the young men an excellent moral and religious formation. It is even probable that during times of the plague, when the schools were temporarily closed, the Brothers in charge devoted themselves more and more to general instruction.[29]

Later on towards the middle of the 15th century, when Humanism appeared in the North, we notice a marked influence in all educational circles. The Brotherhood too was powerfully affected. The humanistic influence was felt within the communities by a more liberal pursuance of literary and classical studies,[30] the

[27]Arthur, J. P., Introduction to à Kempis's Lives, xl.
[28]Schoengen, ibid., 22.
[29]Gem, S. H., *Hidden Saints*, 113, London, 1907.
[30]Leitsmann, ibid., 54.

Brothers in turn being reckoned before long among the strongest advocates of the Renaissance movement in Northern Europe.[31]

About this time also we find the community taking a more direct and active part in school affairs; here and there a Brother is furnished as assistant in the city school, or acts in the capacity of principal. Finally, communities are founded with the express purpose of organizing schools over which the Brothers have full control, like those of Herzogenbusch and Liège.[32]

This last phase of educational activity unquestionably places the Brotherhood within the category of teaching communities, and in its one hundred and fifty years of existence it has indeed most honorably and nobly fulfilled the mission it was destined to accomplish for the glory of God and the good of religion.

[31]McCormick, P. J., *History of Education*, 184, Washington, D. C., 1915.
[32]Heimbucher, M., *Die Orden und Kongregationen der Katholischen Kirche*, Bd. III, 408, Paderborn, 1908.

PART II

BROTHERHOODS ORIGINATING IN FRANCE

BROTHERS OF THE CHRISTIAN SCHOOLS (1681)

As a fitting prelude to our treatment of the disciples of St. John Baptist de la Salle it may be well to sketch in brief the educational status of the times just previous to the foundation of the institute.

It is a fact borne out by very reliable documentary evidence that schools existed everywhere in Christian Europe as regards both elementary and secondary education. Of the two, the secondary schools seem at this period to have been better attended to as a whole, since they appealed more readily to the clergy, who were, of course, the leading authorities in educational matters. Thus, universities were to be found in every country of Europe, eighty-one already being in flourishing condition before the Protestant Reformation.[33] Colleges and higher schools were likewise established everywhere, for example, those of the Jesuits, whose special mission was in fact to meet this particular need.[34] In regard to elementary education, though, in accordance with and in response to provincial decrees, laws and regulations, there were schools existing in almost every parish,[35] the crying need of the 17th century was competent and exemplary teachers,[36] particularly laymen. As an instance of the foregoing may be cited the declaration of M. Damia, the director of the schools in Lyons, France, about the year 1670. He says: "The greater number of mistresses are ignorant not only of the best method of reading and writing, but of the very principles of religion; amongst the masters there are heretics, impious men who have followed infamous callings, and under whose guidance the young are in evident danger of being lost"[37] Again, in a pastoral letter of the bishop of Angers for the

[33]McCormick, ibid., 134.

[34]Schwickerath, R. *Jesuit Education*, 105, St. Louis, 1903. (The institutions of learning conducted by the Jesuits at the end of the seventeenth century numbered 769, ibid., 145.)

[35]Cf. Ravelet, Armand, *Blessed John Baptist de la Salle*, 66, 67. Paris, 1888; Allain, L'Abbé, *L'instruction primaire en France avant la Révolution*. 49 ff, 55–59, 63, 70, 79 ff, Paris, 1881; Buisson F., *Dictionnaire de Pédagogie*, 1766, Paris, 1886.

[36]Ravelet, ibid., 70.

[37]Ibid., 72.

year 1668, we have a seemingly fair estimate of the character of the schoolmasters of the time: "We have the consolation of possessing primary schools in many parishes where the masters and mistresses do a great deal of good by the teaching they give the children; but we have also the pain of seeing many in other places who are of hardly any use for their salvation. These teachers content themselves with merely showing the children how to read."[38]

The cause of this apparently deplorable condition was the lack of trained teachers. Evidently a reform was needed, and we notice before long noble self-sacrificing efforts being made to supply teachers properly qualified for their profession. It was a task reserved for the religious congregations, and indeed, they alone proved themselves able to cope with the difficulty.

Numerous congregations of women devoting themselves to elementary education, sprang into existence during the 17th and 18th centuries, France alone producing fifty Sisterhoods within less than a hundred and fifty years.[39] But the like could not be said of men devoted to the same cause. Repeated attempts at organizing teaching-bodies of men, consecrated to the interests of popular education, had been made in France, but without avail.

We have seen in the foregoing chapter the noble undertaking of Groot and his followers. Elementary education constituted a very important phase of their educational work, and their particular solicitude for the poorer children was one of their special characteristics. It is very probable too, that their schools must have served as models to later teaching communities, for in the opinion of Ravelet, Groot had "sketched out the work of St. de la Salle."[40]

In 1597, St. John Calasanctius organized in Rome public free schools for the instruction of poor and ignorant children. The teachers were gathered chiefly from among the clergy, and the organization became known as the Order of Piarists. Their schools, which at first were apparently opened exclusively to the poor and confined to primary education, in time included also secondary training. They became, in fact, colleges.

About this time too (1593), the Ven. César de Bus founded in the diocese of Avignon the Fathers of Christian Doctrine (*Pères de la Doctrine Chrétienne*), for the instruction of youth. Their schools

[38]Ibid., 75.
[39]Ibid., 76, ff.
[40]Ibid., 84.

were free and flourished especially in Southern France. But eventually they also developed into higher schools and colleges.[41]

The aforementioned M. Demia in 1664, whilst inspector-general of schools in the diocese of Lyons, conceived a project of forming a teaching-body of men and women, respectively known as Brothers and Sisters of St. Charles. It was the wish of abbé Demia to have only priests as schoolmasters, and accordingly he founded, at his own expense, a seminary in which young men were to be trained for both the office of curate and that of primary school-teacher. Gradually, however, this institution assumed the character of an ordinary seminary, and only the community of Sisters, which had been founded for the education of girls, survived, and is still flourishing.[42]

It may be asked whether any attempt had been made at founding purely congregations of laymen previous to that of St. de la Salle, and devoted solely to primary education.

St. Peter Fourier (1565–1640) founded in 1598 the Congregation of Notre Dame, for the education of poor girls. He likewise formed a community of men to teach the poor boys of the city and villages. But the latter proved a failure. He could not get it approved in Rome, and the young men whom he had gathered together, left him and returned to the world.[43]

In 1652 and about 1660 similar projects were undertaken, but results did not meet expectations; the work would not spread.

At Rouen, Rev. Nicholas Barré a religious of the order of Minims, founded in 1678 the Congregation of the Ladies of St. Maur (*Sœurs de l'instruction charitable du St. Enfant Jésus, dites de St. Maur*), for the teaching of poor girls. This proving successful he decided to open a seminary for the training of schoolmasters. The congregations were respectively known as the Brothers and Sisters of the Christian and Charitable Schools of the Child Jesus. Both branches lived in community, and, although no vows were taken, they followed to some extent a mode of life similar to that of professed religious. Everything looked bright and hopeful at the start, but before long the young men became self-conceited and finally ended in abandoning the work altogether. The Sisterhood, however, continued.[44]

[41]Ibid., 85.
[42]Ibid., 87.
[43]Ibid., 90.
[44]Hélyot, R. P. & Badiche, *Dictionnaire des Ordres Religieux* t. II, 122 (collection Migne) Paris, 1847; Heimbucher, ibid., 298, 549.

In the above enumeration we notice that there was certainly no lack of earnest and noble-hearted endeavor to meet the educational needs of the times. The founders in question must have fully realized the absolute necessity of a reform in elementary education, and surely they spared no pains in employing every means in their power to secure proper educational advantages for the young, especially the poor and neglected.

These men were, one and all, prompted by generous and disinterested motives, an evidence of which is the fact that, in most of the projected foundations, instruction was to be gratuitous. This was entirely in accord with the earnest desire of the Church, which had at different times in the past, insistently advocated free elementary education.[45]

All things considered, therefore, it is surprising that the provisions made for schoolmasters, should have resulted in such singular failure. Viewing the matter, however, in the light of later events, it would seem that the unsuccessful efforts made, providentially served as a preparation for the great work to be accomplished by the one whom the Lord had preordained. It was reserved for St. John Baptist de la Salle to bring to a successful issue what the others could not accomplish. By his genius and cooperation with Providence he inaugurated the reform which was to revolutionize modern popular education, not only in France but throughout the world. It was by means of the great body of teachers, of which he was the founder, that he was enabled to achieve his grand purpose of raising the educational standards of the lower classes of society, by teaching children gratuitously, with special preference for the poor.[46]

In the following pages a short account is given of the life of de la Salle together with the origin of his institute.

The Saint was born at Reims April 30, 1651. From early youth he manifested a deep piety and great contempt for the world. Besides he was gifted with keen intelligence, remarkable discernment and judgment, all which clearly presaged a very promising future.

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[45]Cf. Migne, *Pat. Lat.* cv. 196; Wilkins, *Concilia Magnae Brittaniae et Hiberniae* i, 270, Londini, 1737; Leach, A. F., *Educational Charters and Documents* 39, Cambridge, 1911; Mansi, *Collectio Amplissima Conciliorum.* Tit. 5, Cap. 1. Parisiis, 1901.

[46]Cf. *Rules of the Brothers of the Christian Schools*—Bull of approbation—V, Paris, 1905.

When about eight years of age he was sent to the University of Reims, and very soon made such progress in his studies as to win the admiration of all his teachers. His conduct too was most edifying.

At the time of his First Communion he manifested a special inclination towards the ecclesiastical state, and as his parents would not in the least interfere with his vocation, he received the tonsure March 11, 1662.[47]

On January 17, 1667, he was favored with an appointment as canon of the Chapter of Reims, a most exceptional privilege indeed for a young man who had not yet attained his sixteenth year.

The position entailed many arduous duties, but he still managed to continue his studies at the university, and in 1669 obtained the degree of Master of Arts. The doctorate was to follow later.

In 1670, he entered the seminary of Saint-Sulpice, Paris, to study for the priesthood. His parents died, however, after about a year and a half, and de la Salle, being the oldest of a family of six children, was accordingly obliged to interrupt his studies and return home to take over the management of the household.[48]

For six years he was faithful to his trust, all the while unconsciously acquiring that experience and skill which later proved so helpful to him as founder and organizer. As his own counsellor and director, he chose one among the canons of the cathedral, Nicolas Roland, priest and theologian, noted for his great virtue and experience. In any serious difficulty de la Salle always had recourse to his friend, and there grew up between them an intimacy which had its influence in shaping subsequent events regarding the Brotherhood.

M. Roland, like many of his contemporaries, had resolved to devote himself exclusively to the education of youth, particularly in founding free schools for girls. To provide teachers for the work he solicited and secured the cooperation of Father Barré. The latter sent M. Roland two or three Sisters, who, in addition to several pious young women, formed a community which took the name of Sisters of the Child Jesus (*Sœurs de l'Enfant-Jésus*).[49] The Sisters rapidly increased in numbers and the good work they accomplished in Reims attracted general attention.

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[47] *Annales de l'Institut des Frères des Écoles chrétiennes*, t. i., 3, (1679–1719) Paris, 1882.

[48] Cf. Ravelet, ibid., 119.

[49] Heimbucher, ibid., 299, 549.

But with progress also came trials, contradictions and oppressions from both civil and ecclesiastical authorities. The little community could not secure legal recognition. M. Roland's health too, was poor, and to safeguard the very existence of his undertaking, he looked about for one to whom he could entrust its interests in case he should die. He appealed to St. de la Salle, and endeavored to awaken within him the same sentiments of zeal and ardor for this kind of work which animated his own soul. Nor were his overtures fruitless. De la Salle, on his part, also tenderly loved little children, in imitation of Jesus his Divine Master. And when in April, 1678, M. Roland fell seriously ill, and death seemed imminent, he appointed de la Salle as his executor, and prevailed upon him to take care of his community of Sisters.[50]

M. Roland died, and thus de la Salle became director of the congregation. He was now a priest, having been ordained two weeks before the death of his friend. He had faithfully pursued his theological studies at the University of Reims with this end in view, all during the years that he looked after the interests of his brothers and sisters. Now, in compliance with the dying wish of his former director, he had taken upon himself another responsibility, which, though not very much according to his natural inclinations, he would nevertheless try to meet honorably.

Within a year the community was established on a firm and secure basis, put in possession of all legal rights, and placed under the guardianship of a priest who acted in the capacity of sole administrator.

De la Salle had accomplished his work of charity, and he withdrew to follow in quiet his habitual form of life. He could not, however, resist the grace of God, and he found himself being drawn more and more towards taking interest in the education of youth. His acquaintance with M. Roland and especially his work in connection with the Sisters, evidently influenced his tastes and inclinations. We could regard this as the initial stage in the development of his vocation as religious founder. The next advance involves a rather complicated process. Various influences, which, in the beginning seemed to act independently, are brought finally to converge towards a common end, namely, the systematic establishment of the Institute of the Christian Schools. We shall now endeavor to trace the process of this development.

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[50]Ravelet, ibid., 126.

Among the educational movements, besides that of M. Roland, which just at this time attracted general attention, was the one inaugurated by Father Barré, already referred to. The latter was well known as a missionary, and as a man of consummate wisdom and eminent virtue. His success at Rouen was greatly due to the noble generosity and active zeal of Madame de Maillefer, a lady of great wealth who, by a singular grace of God, had been converted from a life of vanity and pleasure to one of penance and devotion to works of charity.[51] She was a native of Reims, and a relative of de la Salle.[52] According to the Divine will, she was to provide the first means for the establishment and maintenance of the Christian Schools. To her, indeed, is credited the honor of being the immediate cause of the great life-work of de la Salle.

Madame de Maillefer was living in Rouen at the time Father Barré founded his schools there. His success inspired her to assist in establishing schools also in her own native city of Reims. And, as she contributed so liberally to founding schools for girls, she desired to do the same for boys. To this effect she sought the cooperation of M. Roland whom she incidentally met on one of his visits to Rouen. He fully accorded with her idea, but death intervened and seemingly put an end to the project.

Madame de Maillefer, however, was not to be diverted from carrying out her resolution. Nor was she obliged to wait very long before an opportunity for the exercise of her zeal presented itself.

A pious layman then living in Rouen, named Adrian Nyel, had already for some time, more or less, interested himself in educational matters. He was commissioned by the city hospital authorities to give instruction in Christian doctrine to the young men of the establishment, and also teach them reading and writing. In time, he extended his activities, and included a certain class of children. He even persuaded a number of fellow laymen, despite the meagre remuneration received, to enlist in the same good cause.

The little group called themselves Brothers, though apparently they did not at first live in community. They made no vows. Their actuating motives were simply piety and love for the work. We cannot, however, fail to recognize in this pious association the nucleus of the future Brotherhood.

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[51] Ibid., 130.
[52] Ibid., 135.

As soon as Madame de Maillefer therefore heard about M. Nyel and his work, she hastened to propose to him her intentions. He accepted her offer, and agreed to set out for Reims at once. She promised him the necessary financial assistance, and before his departure, gave him letters of introduction, one to de la Salle and another to the superioress of the Sisters of the Holy Child Jesus.

Thus did God achieve His purpose in bringing together the two men, each of whom was to contribute his share in the establishment of schools. Neither M. Nyel nor St. de la Salle had the slightest idea or presentiment of the stupendous undertaking in which they were about to engage.

By a mysterious coincidence they both met at the house of the Sister superioress, and in the interview that followed, de la Salle offered to house M. Nyel for a few days, suggesting that he could thus study up the situation at his leisure.

Though de la Salle most cheerfully tendered his cooperation in the proposed undertaking, he knew not just how to proceed. But having consulted God in prayer, he decided to submit the matter to a number of his ecclesiastical friends. Meetings were held at different times, and the members of the council finally agreed to act on the opinion of de la Salle, namely, to entrust the venture to M. Dorigny, parish priest of St. Maurice.

No better choice could have been made, as the worthy pastor had himself been contemplating for some time the founding of a public free school, and he of course most heartily accepted the welcome proposition. He even insisted that M. Nyel and the companion who accompanied him, board and lodge at the parochial residence. Madame de Maillefer's yearly allowance covered all the expenses. The school was opened April 15, 1679, and in a short time was in most flourishing condition.[53]

De la Salle, having thus brought about the successful issue of the enterprise, desired to withdraw from further notice. But this was impossible. The heroic disinterestedness of the servant of God, coupled with an unusual sagacity, only drew upon him more and more the attention of others. M. Nyel regarded him as his chief counsellor, and frequently called upon him in his difficulties. De la Salle, on his part, always received him most kindly and rendered him whatever services he could.

When some months later, Madame de Croyères, a lady of great fortune, desired that a similar school be opened in her parish of

[53]Annales de l'Institut, ibid., 8.

Saint-Jacques, the holy canon was again induced, though rather reluctantly, to assume the rôle of organizer. God seems also to have given visible sign of His approval, for just at this time three young men offered themselves to assist in the work.[54]

Hence, M. Nyel was able to open the school in September, 1679. He himself took charge of it, having provided another master to replace him at St. Maurice.

The new school was soon as flourishing as the first. But notwithstanding the fact that the two schools were successful, they did not fully come up to expectations, especially they were not according to de la Salle's conception of what a perfect school implies. Before long it became apparent that the teachers lacked the discipline and regularity so indispensably necessary not only for success in their daily work, but above all for their very existence as a united teaching-body.

M. Nyel, their nominal superior, though evidently well-intentioned and capable in certain respects, had not the requisite stability of character and tact properly to direct his fellow-teachers. His frequent absence, for example, was undoubtedly a cause of disorder and irregularity.[55] Then too, with the increase in teachers, the funds required for the general maintenance became altogether insufficient.

Discouragement was the inevitable consequence, and most probably had it not been for the kind attention and generosity of de la Salle, who could not refrain from interesting himself in their welfare, the teachers would have disbanded.

The holy priest offered to defray the balance of their expenses, and, on his suggestion, they rented a house near his own where he supplied them with food from his own kitchen, thereby reducing their cost of living. Besides, he furnished them a daily time-table, thus regulating their hour of rising, taking of meals, retiring, etc.

Practically he was their superior, though he himself regarded his benevolent acts as mere exterior tokens of consideration. As yet he harbored no idea of assuming absolute control over them, and still less had he any desire of sharing their mode of life and becoming one of them. Being himself a man of exceptional culture and refinement, he could not but feel a sort of natural repugnance for these men comparatively unattractive and uncouth in manners.

[54]Brother Noah, *Life and Work of the Ven. J. B. de la Salle*, 54, N. Y., 1883.
[55]Ibid., 56; cf. Annales, ibid., 10.

His own words most candidly express his state of mind and feelings toward them: "If I had ever thought that what I did out of pure charity for the poor school-teachers would make it incumbent upon me to live with them, I would have given it up at once."[56] And again: "I imagined that my relations with these masters required me simply to direct their external conduct, to provide for their wants, and to see that they fulfilled their duties faithfully."[57]

It is not to be supposed that de la Salle occupied himself with the masters to any great extent. His duties as canon as well as his own household affairs, and above all his theological studies at the university, left him very little time for anything else. The fact that he even passed for his doctorate about this time (1681), clearly shows what was uppermost in his mind.

But, as his interest in the schoolmasters gradually increased, he felt the necessity of giving them more attention, and to economize time, he had them come and take meals at his own house. He utilized the occasion in giving them further advice and wholesome direction for their own personal and individual good, as well as practical suggestions as to the management of their classes.

This general surveillance, while certainly benefitting the masters personally, must also have indirectly aided very much towards popularizing their schools, for in a short time demands came in from different quarters asking for teachers. The first of these was from Guise, a city near Reims.

M. Nyel, true to his arduous and impetuous nature, was in favor of immediate acceptance. De la Salle, however, was altogether opposed to the idea, and he tried by various arguments to dissuade his friend from undertaking the venture, but all to no avail. The opportunity was too promising for M. Nyel, and he could not resist. He accordingly left for Guise during Holy Week (1681), secretly reckoning on de la Salle to replace him in his absence. But after about a week he returned depressed and disappointed; the venture had failed.[58]

While he was away de la Salle had occasion to come into closer contact with the young teachers, and to observe how deficient they

[56]Catholic Enclyclopedia, ibid., Vol. VIII, 444; cf. M. l'Abbé J. B. Blain, *La Vie du Vén. Serviteur de Dieu, Jean Baptist de la Salle, Instituteur des Frères des Écoles Chrétiennes*, 85, Rouen. 1733.

[57]Brother Noah, ibid., 58.

[58]Ravelet, ibid., 146, 147.

were in certain particulars. In fact, their condition was such that there was little hope of their long surviving if in his charity and goodness he had not taken the matter personally in hand. M. Nyel was aware of conditions but knew not what remedy to propose.[59]

On his return from Guise he noticed a very marked improvement in his confreres, and it is not surprising therefore that he should have begged de la Salle to take them into his own house and assume entire responsibility for the future.[60]

This was rather a serious proposition, and the holy man fully realized what it meant for him should he consent. He had gradually and unconsciously grown to love the poor teachers and the noble work in which they were engaged. It is true, they were men of little culture and learning, but he could not help admiring their sincerity and good will. To abandon them, seemed to him cruel and heartless. But then too, he was certain to arouse bitter opposition on the part of the members of the household should he bring in the young men to live with him.

In his perplexity he determined to seek the advice of his spiritual director, Père Barré, who was then at Paris. He went to see him, and, with childlike simplicity and candor, exposed to him his predicament. Father Barré, after hearing all, felt convinced it was God's will that de la Salle should devote himself to the education of youth, and that he should continue the work already so well begun. "Take your teachers," he told him, "lodge them in your private residence, provide them with food and clothing: in a word, become their superior and their father.[61]

De la Salle no longer hesitated. The words of Father Barré were to him as the voice of Heaven, and he decided then and there, to follow the promptings of his own good nature, regardless of whatever others would say or think. Accordingly, on June 24, 1681, the feast-day of his patron, St. John the Baptist, the entire community was transferred to his own residence.[62]

As he suspected, his action stirred up the bitterest feelings in the family, and called forth unfavorable comments and even the ridicule on the part of others, but he would not alter his course.

[59]Brother Noah, ibid., 60.
[60]Ravelet, ibid., 147.
[61]Brother Noah, ibid., 62.
[62]Annales, ibid., 14.

All the time he could possibly spare, he devoted to the intellectual and religious formation of his teachers; thus inuring them gradually to the rule and strict discipline of a regular religious community. Not all, however, could conform themselves to this new regime. A few among them manifestly had no vocation, and, as a matter of course, withdrew from the group.

In consequence, conditions for a time became somewhat precarious, and the good work seemed almost on the point of dissolution; the outlook was anything but encouraging. Nevertheless, de la Salle did not lose heart; he prayed and toiled on bravely with firm trust in Providence, hoping for better days to come. Nor was he disappointed. New members gradually presented themselves, and the community again assumed normal conditions.[63]

In June, 1682, de la Salle had the teachers removed from his own residence to one more quiet and secluded, situated in the vicinity of the rue Nueve, and which, it is claimed, the Brothers have retained ever since. It could truly be regarded as the *berceau* of the Institute of the Brothers of the Christian Schools.[64]

De la Salle had thus advanced another step towards the final goal by his partial separation from home and relatives. Unconsciously he was strengthening more and more the bonds which were uniting him to his life-work, already begun at the time he first incidentally met Adrian Nyel on the threshold of the Sisters' convent. He had as yet no definite plans, and was altogether uncertain of the future. But he was not disturbed. He felt he was in the hands of God who, in His own good time, would most assuredly manifest His Divine will. Meanwhile he patiently and diligently labored in the interests of his beloved schoolmasters.

The number of schools had in time increased, a few of these being outside the city of Reims, for example, those of Rethel, Château-Porcien and Laon, all free schools and founded during the year 1682. M. Nyel negotiated affairs, and he did indeed acquit himself most admirably of the task entrusted to him, without seeming in the least to appropriate to himself any undue credit, whereas he was always most enthusiastic in praise of his beloved master and director. Besides, he was greatly instrumental in the recruiting of new members, thus indirectly aiding in the foundation of new schools.[65]

[63] Ravelet, ibid., 150.
[64] Annales, ibid., 20.
[65] Brother Noah, ibid., 64.

As time went on de la Salle felt more and more convinced that it was God's will he should devote all his time and energy to the direction of his teachers and their schools, in short, that he must make it his life-work.[66] On the other hand he realized too, what sacrifices this would entail: the relinquishing of his canonry, and all further prospects of ecclesiastical honors and dignities, the total and irrevocable severance of all family ties, and in return, a life of renunciation, hardship and trial.

These were indeed questions of momentous importance and worthy of most serious consideration. Hence he sought in prayer and consultation with others the necessary light and counsel to direct himself properly. "In the choice I am about to make," he writes, "what should determine my resolution? Certainly, the greater glory of God, the service of the Church, my perfection, and the salvation of souls. But if I consult these motives, so befitting a priest of the Lord, I must determine to renounce my canonry, to give myself entirely to the care of the schools, and to form good teachers. Moreover, God, who conducts all things wisely and gently, who forces not the inclinations of men, wishes me to devote myself entirely to the care of these schools; He directs me toward this end, in an imperceptible though rapid manner, so that one connection after another has attached me to a vocation I had not foreseen."[67]

After deliberate reflection and earnest prayer he finally decided, despite every opposition, to make the sacrifice. Accordingly in July, 1683, he resigned his canonry, which act he later supplemented by the heroic renunciation of his entire patrimony in the interests of the poor.

All earthly ties were thus broken, and he could now reckon himself as one among his beloved disciples. As expressed in the Annales, the holy founder, "*devenu enfin pauvre lui-même et dépouillé de toute dignité ecclésiastique, il parut heureux au milieu de ses disciples, en les assurant que désormais tous ensemble ne formeraient qu'une seule famille.*[68]" Their joys and sorrows were to be his. All his energies were to be henceforth employed in the interest of his rising institute and the furtherance of Christian schools.

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[66]Annales, ibid., 22.
[67]Brother Noah, ibid., 65.
[68]Annales, ibid., 24.

In becoming, therefore, the head and soul of the community, de la Salle's first care was to provide his Brothers with a more or less detailed rule, which would unite them as one body and establish them on a firm foundation. To this end, he called a general meeting at Reims, May 9, 1684, of all the directors of the principal schools. There were twelve in all, including those of the local house.

During their deliberations it was decided: "(1) to form an association, to which they gave the name of Society of the Brothers of the Christian Schools (*Société des Frères des Écoles chrétiennes*); (2) to take each a name of religion, preceded by the word Brother; (3) to wear a uniform costume, regarding which St. de la Salle was asked to determine the color and the form."[69] Other important questions, such as the vows, regulations of the day, and of meals were likewise dwelt upon and at least provisionally outlined. There was no written rule; it was only after eleven years that this was thought of. In the meantime the Brothers were to follow the verbal prescriptions which their holy founder committed to them.

Some among the most fervent present at the meeting wished to consecrate themselves to the society by perpetual vows, but their prudent director, aware of the fickleness of human nature, wisely moderated their zeal. In the discussion that followed it was agreed that the twelve Brothers present would take the vow of obedience and stability in the society for three years, to be renewed annually. The appropriate ceremony took place Trinity Sunday, May 27, 1684.[70] The younger members were attended to later on.

In virtue of this solemn act of religion the community could henceforth, in all truth, regard itself as a religious congregation, even though there was not as yet any official recognition from either the Church or the State. The Brothers experienced as a result a renewed vitality and an assurance of the divine protection in their work of charity. Animated with a generous spirit and in union with their holy founder, they determined to labor both for their own sanctification and the eternal interest of the little ones entrusted to their care.

Shortly after the above ceremony de la Salle founded his novitiate at Reims, and in the same year (1684), in response to the

[69]Ibid., 27.
[70]Ravelet, ibid., 183, and cf. Annales, ibid., 28.

earnest solicitations of several pastors from the rural districts in the neighborhood of Reims, he instituted his seminary (normal school) for the training of country school-teachers, the very first mentioned in the annals of public instruction.[71] As he had not a sufficient number of Brothers, and besides having made a rule never to send less than two of them to teach in the schools, he received young laymen furnished him by the curés, trained them in his seminary for a few years, and then sent them back to teach in the schools of the villages and country places.

There were, therefore, three different communities at Reims under the direction of de la Salle, namely, that of the Brothers, the novitiate, and the seminary of the country school-teachers, in all about fifty persons. Providence blessed the work, and it flourished for the time being despite the unavoidable inconveniences and the occasional petty jealousies of outsiders.

Toward the end of the year 1685, Adrian Nyel, who had had till then almost exclusive control of the schools other than those of the city of Reims, withdrew himself from further connection with the Brothers. He had not the vocation, in fact, never really reckoned himself as one of them. De la Salle certainly regretted very much to lose the man who had been, after God, the one most instrumental in founding the institute, and who had worked so zealously in its behalf. He returned to Rouen where he was reinstated as superintendent of schools of the poor, which office he held till his death in 1687.

By his departure the institute was assured centralization of government, together with a more definite unity of organization.[72] Henceforth all responsibility rested with de la Salle, as every phase and detail relating to the institute depended now upon his direct management. The honor of being superior was, however, not at all according to his desires, and thinking the occasion opportune, he made overtures to free himself from the heavy burden, and actually succeeded in persuading the Brothers to elect one from their midst, Brother Henri L'Heureux, as head of the community.

As we may readily judge, this abnormal state of affairs could not endure very long, for as soon as the ecclesiastical authorities became aware of conditions, they insisted and prevailed upon the holy founder to resume his position as superior of the Brothers.

[71]Ravelet, ibid., 196.
[72]Annales, ibid., 42.

With all that, de la Salle clung to his idea,[73] and to this effect he afforded Brother Henri the opportunity to study for the priesthood, with the intention of installing him some day as his successor. But again he was disappointed, for the good Brother took sick and died when just about ready for ordination. It was indeed a heavy blow, but de la Salle, after a night spent in prayer and reflection, also recognized in this sad incident a clear indication of the Divine will that the society was not to include priests among its members, and in consequence he furthermore most explicitly determined, in regard to this matter, that a Brother could not even aspire to the priesthood.[74]

In 1691, the founder together with two of the most influential of the Brothers, Nicholas Vuyart and Gabriel Drolin, took perpetual engagements, vowing to maintain and further the interests of the institute as far as lay in their power, thus guaranteeing, at least humanly speaking, its permanent existence.

Four years afterwards (1695), de la Salle submitted to the Brothers the first draft of the rules as written by himself. It was received as the expression of the will of Heaven, and conduced very much toward strengthening the bonds of union among the members, as well as inspiring greater love for the institute.[75]

Yet the community had its periods of trial and suffering. Besides deaths and defections among the Brothers, which at times considerably reduced their number, persecution and calumny eventually threatened destruction and ruin. The most bitter attacks emanated from a certain guild of secular teachers, the schoolmasters and writingmasters who, seeing their field of activity, more or less, affected by the schools of the Brothers, adopted every possible means to destroy their influence, even appealing to the civil courts to achieve their purpose.[76] Occasionally also among ecclesiastics were to be found some who were a source of trouble and vexation, either in openly maligning the founder,[77] or other-

[73]Ravelet, ibid., 222.

[74]Ibid., 223, and cf. Rules of the Brothers, ibid., ix–7; (quoting the bull of approbation we read: "*Quod nullus e Fratribus Sacerdoatium mbiat, aut ad Ordines ecclesiasticos aspiret*").

[75]Cf. Annales, ibid., 97. From all accounts the Rules of de la Salle were largely the fruit of his own prayer, study and reflection. Only at the time of their revision toward the end of his life, did he consider it necessary to add certain sections taken partly from the constitutions of St. Ignatius. (Ravelet, ibid., 406-409.)

[76]Ravelet, ibid., 215 ff, and cf. Brother Noah, ibid., 152 ff.

[77]Annales, ibid., 60.

wise interfering with the organization and government of the institute.

The persecution apparently reached its culmination when in 1702, Cardinal de Noailles deposed the founder and provided another priest, M. Bricot, to substitute him as superior of the Brothers.[78] Evidently the prelate had been misinformed and mislead into a decision which he very soon regretted. The Saint was again placed at the head of his community, only to continue struggling as before.

Still, whilst engaged in defending his own interests, and vindicating his honor and the good name of the Brothers, he devoted himself with untiring zeal in extending the works of the society. Year by year the community increased in membership, and schools sprang up everywhere throughout the country. The institute seemed thus an assured fact, but in the mind of the founder only one thing was yet necessary to ensure its lasting stability: the installation of a Brother as superior general.

To this effect he called a general chapter in 1717, and having at last convinced the Brothers that it would be most expedient for the society that he surrender his authority to another, the assembly proceeded in the election of a new superior. The unanimous choice was in favor of Brother Barthélemy, the one most highly esteemed for his virtue and ability.[79]

His great mission accomplished, de la Salle could now peacefully and calmly look into the future, feeling certain that his institute would stand the test of time; and that his beloved disciples would, with the blessing of Heaven, continue the glorious work of education, in which cause he had labored and endured so much.

At his death two years later (1719), the institute numbered two hundred and seventy-four Brothers, with twenty-six houses in France and one in Rome. In 1725, the new congregation was the recipient of two singular favors: one the legal recognition by the State, and the other the approbation by the Holy See.[80]

The spirit of the founder still lives in his spiritual children, with the same freshness and vigor as when he sojourned among them. Truly the mustard seed has grown to a mighty tree whose branches

[78]Ravelet, ibid., 266 ff.
[79]Ibid., 403–407, and cf. Brother Noah, ibid., 243 ff.
[80]Ravelet, ibid., 439 ff.

spread over the world. Establishments of the Brothers dot the map of every country on the globe. Thus, according to the detailed figures available up to 1888, the year of the beatification of de la Salle, there were 1896 communities: Europe 1625 (1427 in France alone), Asia 39, Africa 56, and America 176.[81] In 1900, the institute could muster a total membership of well-nigh 15,500,[82] a glorious testimony indeed of the energizing spirit that permeates the life and work of the Brothers.

Beyond question they are the most numerous among the teaching Brotherhoods, and most certainly, too, their influence has affected every subsequent teaching organization, which fact will become more and more evident as we proceed.

BROTHERS OF ST. GABRIEL (1702)

This congregation, originally called the Brothers of the Holy Ghost, (*Frères du St. Esprit*), was founded by the great French missionary, Blessed Grignion de Montfort, at the beginning of the eighteenth century, twenty years after that of St. de la Salle. Its early activities were confined to northwestern France, especially Brittany and Vendée, where de Montfort spent the greater part of his missionary career.

Louis-Marie Grignion de Montfort was born at Montfort-sur-Meu, in Brittany, January 31, 1673. From early childhood he gave evidence of singular piety, and in particular, a most extraordinary love for the Mother of God, which became, in fact, one of his distinctive characteristics. In the words of M. Blain,[83] a school companion and life-long friend, "the love of Mary was as born with him . . . He was the zealous panegyrist of the Blessed Virgin, the faithful promulgator of her privileges and her greatness, the indefatigable preacher of her devotion, in short, one of the greatest devotees of the Mother of God the Church has ever seen."[84]

When twelve years of age he was sent to study at the college of the Jesuits at Rennes, where he gave the example of rarest

[81] Ibid., 621.

[82] The Catholic Editing Company, *The Catholic Church in the U. S. of America*, Vol. I, 89, New York, 1912.

[83] The same who later on became the spiritual director of the Christian Brothers, and the first biographer of St. de la Salle.

[84] Fonteneau R. P., *Vie du Bienheureux L. M. Grignion de Montfort*, 4, Paris, 1887.

diligence and virtue. At the age of nineteen he left for Paris to enter upon his theological course, in preparation for the ecclesiastical state, and at twenty-seven he was ordained priest.

In his ardent zeal for souls he shortly afterwards offered to accompany an expedition to America, to labor as missionary among the savages of Canada, but was withheld from embarking through the intervention of his spiritual director. Later, this same inclination to labor in foreign fields manifested itself, when, on a visit to Rome, he petitioned the Holy Father to allow him to work among the infidels. He was told on the occasion that France was a field vast enough for the exercise of his zeal.[85] And certainly his after career proved how valuable was the advice of the pope.

For three years he filled the position of chaplain of the General Hospital in Poitiers, in which capacity he greatly endeared himself to all, especially the patients. It was also during this period that he conceived various projects which were to aid in perpetuating the work of evangelization in which he was to engage, namely, three foundations: one, a congregation of women who were to be employed in hospital work, and in teaching poor girls; another, a body of priests to give missions; and a third, a community of Brothers who were to aid the missionaries in their apostolic labors, perform manual work, and also teach school.[86]

The Daughters of Wisdom (*Filles de la Sagesse*), as the first were called, originated about this time (1702). They still flourish, and in 1900 "numbered five thousand, with forty-four houses, and gave instruction to 60,000 children."[87] The second, or Company of Mary (*Compagnie de Marie*), was organized only a year or two before the death of the founder. The third group, or Congregation of Brothers of the Holy Ghost, was formed by de Montfort in the course of his apostolic tours.

In the year 1705 the first member of the Brotherhood was received, and that under most extraordinary circumstances. A young man from Bouillé-Loret had come to Poitiers with the intention of entering the Capuchin order. De Montfort accidentally met him in one of the churches of the city, and was deeply impressed by his respectful and devotional bearing. He called the

[85]Fonteneau, ibid., 165.
[86]Ibid., 360.
[87]Catholic Encyclopedia, Vol. IX, 384, and cf. Heimbucher, ibid., 552.

young man, and having learnt the purpose which had brought him to the city, the servant of God, as if by Divine inspiration, addressed to him the words of Christ: "Follow me." And indeed, marvelous to relate, he was immediately obeyed.[88] The young candidate, afterwards known as Brother Mathurin, thus became the first member of the society. He was faithful to his new master, and for a number of years frequently accompanied him on his missions.

As we study the life of the holy missionary, and follow him from mission to mission, we discover that, at times, different Brothers accompany him for a while and then apparently are lost from view. It is possible that these were detained in certain localities as assistants to the parish priests in teaching catechism, or even holding class, as we shall see later.

In his endeavor to preserve the fruits of his labors, de Montfort was wont to establish certain practices, such as the recitation of the rosary, and to found confraternities or associations of the Bl. Virgin, but above all was he solicitous as to the education of the children, and the care of the sick. He manifested a particular love for little children, and, like his Divine Master, felt happy to see himself surrounded by the little ones, to whom he would teach the elements of Christian doctrine. In all his missions his principal care was to provide the parishes with good teachers for both boys and girls. As mentioned by M. Grandet, his first biographer: "The first occupation of M. Grignion de Montfort was to establish in the course of his missions, Christian schools for the boys and the girls, and he wished that the masters be clothed in black, at least in soutane, to inspire greater respect, and the mistresses to wear a hood, and a cloak reaching to the feet."[89]

Now, it is evident that the holy missionary could not have employed only his own teachers, the Brothers and Sisters, as they were comparatively few in number—twelve Brothers and a few Sisters at the time of his death; therefore he must have been obliged to have recourse to outsiders. He does not state expressly that he employed the Brothers in this capacity, but still, this should not argue against the fact that the Brothers did actually teach, even if only "*d'une façon passagère*," as during the missions.[90]

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[88]Fonteneau, ibid.,152.
[89]—Ibid., 361.
[90]Frère J. d. P. *Les Frères de St. Gabriel dans L'Amerique du Nord—Notice Historique*, 11, Roulers, Belgique, 1913.

M. Grandet, in speaking of Brother Mathurin, says: "During all the time that he lived with M. de Montfort, he taught catechism, held class, and most piously attended to the choir." In another part of his writing the same historian mentions that "the Brothers instituted by de Montfort were assiduous in teaching the catechism, *and school.*"[91] And again, in the testament of the founder, written on the eve of his death, his wishes are clearly manifested in regard to the question of the Brothers teaching school. There is mention of a "small house situated at Vouvant, given by a pious lady on condition that, if there are not funds sufficient to build, the Brothers of the Community of the Holy Ghost could dwell there, *pour faire l'école charitable.*"[92]

Besides, it is claimed that the Brothers taught "*de façon permanente*" in the schools of La Rochelle and St. Laurent,[93] but whether or not this was during the lifetime of the founder, is uncertain. However this may be, there is no doubt about the fact that, in the first years following the death of de Montfort (1716), one of the Brothers taught school at St. Laurent. Therefore, one must evidently conclude with the esteemed author of the life of the holy founder that "*le bienheureux Grignion de Montfort a réellement fondé un groupe de frères enseignants.*"[94]

As referred to above, there were only about twelve Brothers at the time of his death, in April, 1716, but the seed had been sown, and it slowly grew throughout the succeeding years. The Brothers remained true to the original purpose conceived by de Montfort, and, while some engaged in teaching, others devoted their time to manual labor in the interior of the community, or assisted the missionaries in their work of salvation. They were under direction of the superior of the Company of Mary until 1842 when they assumed self-government by electing one of their own as head of the community.[95]

From all accounts the Brothers were never very numerous during the 18th century, and in the period of the French Revolution they were almost on the verge of annihilation. A number of them fell victim to the ferocity and cruelty of the revolutionists,[96] and there

[91]Fonteneau, ibid., 362.
[92]Ibid., 405.
[93]Frère J. d. P. ibid., 11.
[94]Laveille Mgr., *Le Bienheureux Louis-Marie Grignion de Montfort et ses familles religieuses*, 341, Tours, 1916.
[95]Fonteneau, ibid., 415.
[96]Laveille, ibid., 421.

were no more vocations to fill the ranks of those missing. Yet, despite the losses and suffering sustained by the little community, it survived the tempest; and thus the connecting link joining the two periods of its existence was secured.

When calm was finally restored we find one of the members of the community, Brother Elias, resuming the work of teaching at St. Laurent. He was still teaching in 1821, when the priests of the Company of Mary returned to continue their missionary work.[97] The superior at the time, M. Gabriel Deshayes, was a man endowed with inexhaustible energy, and imbued with the most ardent zeal for the propagation of works of charity and education. Besides being co-founder of a certain Brotherhood, he was also founder of the *Sisters of Christian Instruction of St. Gildas*, of the *Sisters of the Holy Guardian Angel*, and of the *Brothers of Agriculture of St. Francis of Assisi*.[98]

In becoming superior general of the religious families of Bl. de Montfort, he undertook to resuscitate the Community of Brothers of the Holy Ghost, to reorganize it, and place it on a firm and lasting foundation.

Before his arrival at St. Laurent, and while vicar-general of the diocese of Vannes and curé of Auray, he had founded next to his presbytery, a novitiate of the *Brothers of Christian Instruction* (*Ploërmel*), at the same time that his esteemed colleague, Jean-Marie de Lamennais conducted one at Saint-Brieuc. When he left the parish, ten of these young men followed him to join the Brothers of the Holy Ghost.[99]

The community counted only eighteen members all told in 1821, but before the end of the following year, the number of Brothers almost reached forty, chiefly due to the zeal and energy of the new superior.

Fully in accord with the project of de Montfort regarding Christian instruction for the poor, M. Deshayes at once set himself to prepare some of his Brothers for the task of primary teaching, having in view the sore needs of the poor country children[100] of the

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[97]Fonteneau, ibid., 441. Besides Brother Elias who taught the little boys of the parish, there were three other Brothers employed in the service of the community.

[98]Heimbucher, ibid., 359, 556, 568.

[99]Laveille, ibid., 425; the remaining novices united with those of Saint-Brieuc.

[100]Cf. ibid., 410, 425.

Vendée.[101] He divided the Brothers into two groups: one, including those who manifested a special aptitude for teaching, *Frères de classe*, and the others, *Frères de travail*, who were to attend to the temporalities. The distinction, however, was not so rigid as to dispense the teachers from manual work, nor on the other hand, to deprive the working-brothers of study if they so desired. Both followed the same rule,[102] lived together under the same roof, and always formed but one family.[103] The method of teaching was that borrowed from the Christian Brothers.[104]

The community seemed favored of God and man for it prospered both in membership and in number of schools, so much so that in 1823 the institute was approved for Western France by royal ordinance, under the name of the *Congrégation des Frères de l'Instruction chrétienne du Saint-Esprit*, and as a charitable association for the instruction of youth.[105] Two years later (1825), M. Deshayes, while on a visit to Rome, obtained from the Holy Father a Brief of commendation for the institute.

Its progress was, however, momentarily retarded by the Revolution of 1830, and the Law of 1833 relative to primary teaching;[106] but the community soon adjusted itself to the new requirements, and continued on its course more effective than before.

With the constantly increasing number of Brothers it became apparent that more spacious and appropriate accommodations were needed, at least for the teaching Brothers. A building belonging to the Daughters of Wisdom was secured for the purpose, and during the month of October, 1835, thirty-three Brothers of the Holy Ghost established themselves in their new home. The house was placed under the protection of St. Gabriel, in grateful recognition of their beloved superior whose baptismal name was Gabriel.

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[101]Laveille, (same author as above) *Jean-Marie de Lamennais*, Vol. I, 355, Vannes, 1911.

[102]This rule was in great part derived from the Brothers of Christian Instruction (Ploërmel), who in turn based theirs on that of St. John Baptist de la Salle, (Laveille, de Lamennais, Vol. I, 333, 343); the Brothers of the Holy Ghost (St. Gabriel), observed the above rule until 1888, (ibid., 356).

[103]Laveille, (Bl. Gr. de Montfort) ibid., 426.

[104]Rule of 1830, Chap. I, Art. 1, (noted by Laveille, p. 426).

[105]Laveille, ibid., 426.

[106]"Until then it sufficed for a member of a teaching congregation, approved by the State, to present to the rector of the Academy, a letter of obedience, in order to obtain a teacher's certificate. By the Law of 1833 every individual who wished to open a school was obliged to present to the mayor of the commune where he desired to establish himself, a certificate of efficiency, obtained by examination; and also a certificate of good conduct obtained from the commune or communes where he had lived during the foregoing ten years." (Fonteneau, ibid., 443.)

In time the name passed from the house to that of the Brothers themselves, who thus became known as "Brothers of St. Gabriel" (*Frères de Saint-Gabriel*), to distinguish them from the Brothers of the Holy Ghost. The latter retained their primitive name, and continued to reside at the mother-house.[107]

The separation, however, did not sever relations between the two, for they both continued to live under the same régime as designated in the statutes of 1830, drawn up by M. Deshayes, and which explicitely state "that the superior of the missionaries should always be the superior of the teaching Brothers as well as the others; that they should have, however, a Brother director who should attend to them in a special manner, and that the procurator be likewise a missionary who should occupy himself specially with the direction of the Brothers engaged in manual labor."[108]

M. Deshayes had also stipulated in the statutes that after his death the Brothers were to be governed by one of their own. Accordingly when he died in 1841, the matter was taken up for consideration, and during the vacation of the following year (1842), the community elected Brother Augustine as superior.[109]

Henceforth the Brothers of St. Gabriel assumed a separate and independent existence. Yet, though they were obliged to modify somewhat their relations with the other branches of de Montfort, they always held them in affectionate esteem, and ever preserved the tenderest recollections of their common origin. Bl. Grignion de Montfort has been preeminently regarded by all as spiritual father and founder; but the Brothers of St. Gabriel, on their part, intimately associate with him also the name of M. Deshayes, who undoubtedly merits an equal share of their veneration. He was truly the second founder of the Brotherhood, as he had by skillful management and judicial exercise of power and authority, saved the institute from threatened ruin, infused new life and spirit among its members, and thus assured it a bright and promising future.

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[107]Fonteneau, ibid., 444; the Brothers of the Holy Ghost adopted the name of Coadjutor Brothers of the Company of Mary, (*Frères-Coadjuteurs de la Compagnie de Marie*), at the time this institute was approved by Rome.

[108]Laveille, ibid., 428: "que le supérieur des missionnaires serait toujours le supérieur des Frères de l'instruction comme des autres; qu'il y aurait cependant parmi eux un frère directeur qui s'en occuperait d'une façon particulière, et que le procureur serait un des missionnaires, qui se chargerait spécialement de la direction des Frères de travail manuel." These regulations were strictly observed until the death of M. Deshayes.

[109]Ibid., 431.

In 1853, the congregation, under the name of "Brothers of St. Gabriel," was legally recognized for the whole of France and its dependencies; and in February, 1910, Pius X granted it his final approbation.[110]

The number of Brothers throughout the world for the year 1900, reached a total of almost 2,000, distributed in more than 200 houses.[111] Surely no additional evidence is needed to prove the prosperous condition of the Brotherhood. The patient labors of de Montfort have at last borne abundant fruit.

BROTHERS OF ST. ANTHONY (1709)

Shortly after the Brothers of the Christian Schools had established themselves in Paris, a pious priest, M. Tabourin, curé of St. Marguerite, founded thea bove community for the purpose of furnishing gratuitous instruction to the poor children of the city and also the suburbs.

A special feature of the organization is that the members are partly secular and religious: secular, in the sense that they take no vows, nor have any distinctive costume; religious, in that they recite in common the daily canonical hours, and also perform together various other exercises of piety.

Their educational system is based on the pedagogical principles of St. de la Salle.

The association was authorized by royal ordinance January 23, 1823.[112]

BROTHERS OF CHRISTIAN INSTRUCTION OF PLOËRMEL (1817)

By the present treatment we enter into a period immediately following the French Revolution, a time in which religion and education were indeed at a very low ebb, and there was need of a general renovation. The Catholic schools had been closed and all the religious teachers dispersed at the time of the great political upheaval.[113] In consequence when more peaceful days returned, there were not wanting zealous and heroic souls willing to labor,

[110]Cf. ibid., 432.
[111]Frère J. d. P. ibid., 15.
[112]Buisson, Dictionnaire de Pédagogie, ibid., Pt. I, Vol. I, 88, 1115; Allain, ibid., 290.
[113]An instance may be cited of the Brothers of the Christian Schools who

with God's help, at the reconstruction of Christian France. An evidence of this is the remarkable fact of the great number of religious-teaching congregations founded in the country during the first half of the century. Among the first of these to be mentioned is that of the "Institute of the Brothers of Christian Instruction of Ploërmel" (*L'Institut des Frères de l'Instruction Chrétienne de Ploërmel*) founded by two priests, Jean-Marie de Lamennais and Gabriel Deshayes. As the former is generally credited with the title of founder, and, in fact, assumed the principal rôle in the government of the institute, more details will be given regarding his life and the origin of his foundation.

Jean-Marie Robert de Lamennais (or de la Mennais), brother of the distinguished writer, was born at Saint-Malo, in Brittany, on September 8, 1780. Having lost his mother when he was seven years of age, he and his younger brother Félicité were entrusted to the care and direction of their uncle, M. des Saudrais, a resident of La Chênaie, situated two leagues from Dinan. It was here that the two boys received their early education, which, owing to the ravages of the Revolution, depended, to a great extent, on the personal services of their kind patron, and on the assistance of two friends of the family, M. Carré, and l'abbé Louis Vielle, one of the proscribed priests.

Jean-Marie very early manifested an inclination to the priesthood, and as the ecclesiastical colleges had been suppressed, the good abbé volunteered to direct his theological studies.[114] Later on (1797), animated with zeal for the interests of the Church, the young man joined the Society of the Sacred Heart of Jesus,[115] and in 1804 he received holy orders.

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were teaching at the time 40,000 pupils. Despite a general admission by the Revolutionary faction as to the commendatory state of the Brothers' schools, the decree of 1792 declared that "a free state should not suffer the existence of any corporation, not even of those which, being devoted to public instruction, had merited well of the country." As a result, the Brothers to the number of nearly a thousand were dispersed, and their schools closed. (Cf. Ravelet, ibid., 473 ff, and Bro. Noah, ibid., 329.)

[114]Auvray Auguste, *Le Vénérable Jean-Marie Robert de la Mennais*, 8, Vannes, 1912.

[115]This was a religious association founded in 1790 at Saint-Malo by Rev. P. Picot de Clorivière, a former Jesuit. The society was chiefly composed of priests who, though making profession of the evangelical counsels, lived a separate and independent life, without any exterior mark to distinguish them from their fellow-men. They effected much good, particularly during the Revolutionary times. (Laveille R. P., *Jean-Marie de la Mennais*, Vol. I, 27 ff, Vannes, 1911.)

He continued to reside at La Chênaie, where he and his brother spent the greater part of their time in study, and in the production of a series of polemical works appropriate to the then existing needs of the Church.[116] They did not, however, remain very long in seclusion, as they were both commissioned to teach at the Ecclesiastical College of Saint-Malo, which position they held till its suppression by the imperial authorities, November 11, 1811.

Félicité returned immediately to his former place of studies, and Jean-Marie left for the paternal home. The latter was resolved henceforth to live a retired life; accordingly, he devoted himself, with absorbing interest, to the study and writing of apologetic works. But again he was disappointed in his plans, for within three years (1814), he was induced by the bishop of Saint-Brieuc to act as his private secretary. And on the death of the prelate the year following, he was unanimously elected as vicar-general of the diocese.

Then it was that his marvelous talent and consummate skill at organization and administration displayed itself. He founded colleges, seminaries and schools, as well as numerous associations of men and women. In fact, it could be said that every movement in the diocese which promoted the honor of the Church and the general renewal of Christian life, was either initiated by him personally, or won his hearty support.[117]

He was also alert in combating whatever tended to impede the progress of religion or destroy Christian faith and morals. The very origin of the Brotherhood may be traced to a struggle against a movement which was to exert a very baneful influence on the education of the young.

The movement in question was the introduction of the Lancasterian method of teaching[118] into the schools of France.[119] M. de

[116]Laveille, ibid., 71 ff.

[117]Cf. Auvray, ibid., 40; and Laveille, ibid., Vol. I, 273.

[118]It was also known as the "Method of Mutual Instruction" (L'Enseignement Mutuel), or the "Monitorial System." (Cf. Buisson, ibid., Pt. I, Vol. II, 1998.)

[119]Carnot, appointed by Napoleon as Minister of the Interior during the "Hundred Days," had presented to the emperor a report on the organization of primary instruction. De Lamennais had obtained possession of a copy of the document, and made a critical study of it. The whole program appeared to him dangerous, and in it too the above system received special mention and commendation. (Laveille, ibid., 232; and cf. Buisson, ibid., 1998.) It is true, the Empire collapsed with the downfall of Napoleon, and before any legislative action was possible, but the vicar-general felt certain that the project as outlined, would serve as a basis for future regulations; and so it proved. Carnot's ideas were eventually carried into effect. One proof of it was that the advocates of the Monitorial System were free to act. (Cf. Laveille, ibid., 229, ff.)

Lamennais was entirely adverse to its adoption, particularly from a religious point of view. He declared it to be antireligious in tendency, and, at its very first appearance, he opened a bold and spirited attack against it both in speech and writing.[120] However, despite all opposition, it spread very rapidly throughout the country,[121] and also threatened the province of Brittany.

It was then (1817) that M. de Lamennais thought of negotiating for Brothers of de la Salle, with the intention of having them open a school at Saint-Brieuc. He would thus forestall any movement on the part of his opponents, and at the same time guarantee to the children of the city a thorough religious education.

The great difficulty was, however, in securing Brothers; there was such a general demand for them.[122] Besides, the vicar-general was informed that for the time being there were no Brothers to be had, and that he would consequently be obliged to wait.

In his anxiety he requested the pastor of Roche-Derrien, M. Tresvaux, a man in whom he placed the greatest confidence, to procure for him three virtuous and intelligent young men. The good curé promptly responding, sent him three courageous young Bretons, who on their arrival placed themselves at once at the disposition of their ecclesiastical superior. They did not in the least surmise for what purpose they had been called. Neither could they, for the reason that he who had summoned them knew not as yet himself just how they were to be employed. Nevertheless, they were to constitute the first members of a great religious family, and M. de Lamennais, by this preliminary action, had unconsciously opened the way for the foundation of his future institute.

The young men boarded and lodged with him, while at the same time he gave them instruction in French, of which they hardly understood a word. And when finally the Brothers arrived, they too, without the least prejudice on their part, kindly offered to aid them in the acquisition of certain branches of study. It was clearly evident that they were being prepared to assist in teaching. The Brothers' classes were rapidly increasing in attendance and something would soon have to be done to meet the congestion.

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[120]Cf. Laveille, ibid., 240 ff.

[121]Fifteen hundred schools had adopted the system before the year 1820. (Monroe Paul, Cyclopedia of Education, Vol. IV, 296, N. Y., 1913).

[122]In the beginning of the year 1818 there were 132 cities that desired Brothers, but were unable to receive any. (Laveille, ibid., 243.)

Suddenly one of the group died, another shortly withdrew, leaving but one, Yves le Fichand, upon whom M. de Lamennais had to base all his hopes. The future looked precarious, yet he did not despair. He kept his only postulant, and by the following year having received an increase, he was able to follow out his plans.

His new teachers were before long ready for service, but there was no thought of opening a school in the small residence of the vicar-general. He therefore purchased a building which had formerly served as a convent annex, and there he installed himself with his improvised teachers. Within the inner court he hastily constructed two or three classes. They were hardly completed when more than two hundred pupils presented themselves begging for admission.

The people of the neighboring country districts hearing that the vicar-general had opened a new free school, immediately availed themselves of the opportunity of sending their children to be properly instructed.

Very soon the new building also was taxed to its utter capacity and consequently many pupils had to be refused. The reverend director had made a regulation to accept only such children whose parents were resident in Saint-Brieuc. But, on the other hand, he could not help being deeply touched in seeing so many young souls abandoned to themselves without hope of receiving the blessings of a Christian education. And, as he mentally viewed the surrounding country districts which he had visited while attending to his ministerial duties, a plan suddenly occurred to him. There were few establishments of Brothers and several monitorial schools in the principal cities, but as regards free primary schools for the boys of the country districts, not a single one existed at that time in the whole province of Brittany.[123] Many of the communes were so very poor that there was no thought of supplying them with lay teachers, because of the expense of maintenance; and neither was it possible to secure Brothers of de la Salle, since their rule did not permit them to work singly.[124] Therefore, when the curés from the environs of Saint-Brieuc pressingly implored the vicar-general not to refuse the children sent him, the following idea suggested

[123]Laveille, ibid., 321 ff. That such schools, however, existed throughout Brittany prior to the Revolution may be amply substantiated by very reliable evidence. (Cf. Allain, ibid., 109 ff.)

[124]See above, p. 33.

itself to his mind, namely, that if these good pastors were so desirous about having teachers for their little boys, would they not be willing to make some sacrifices in behalf of the former? They would, no doubt, consent, in consideration for a light indemnity, to house at least one teacher, who, besides keeping class, could be of some extra service to them.

Furthermore, in following up this line of thought, de Lamennais concluded that, as the above seemed feasible, he could easily form a regular religious community of men whose life would be consecrated to this humble task. Thus had he finally arrived at a clear conception of the Brotherhood.[124]

Without delay he put his project into execution, and before long was able to furnish teachers to the most needy country parishes immediately surrounding Saint-Brieuc. His object was not to establish schools in every commune, and in proportion to the number of his teachers; but, on the contrary, he founded schools only in certain district centers and in the principal communes, for the double reason: (1) many localities could not bring together a sufficient number of pupils to render the school self-supporting; and (2) he desired to keep a number of teachers in reserve.

By these precautionary measures de Lamennais expected to meet all reasonable demands, but the plans did not wholly materialize. His supply of teachers was soon exhausted, and as the number of requests still increased, he became more and more embarrassed as how best to relieve the situation. He saw no prospects of meeting the difficulty until Providence came to his assistance.

While on one of his missions he met the vicar-general of the diocese of Vannes, M. Gabriel Deshayes, and in course of conversation discovered that they had exactly the same idea regarding the question of free primary schools. Their individual projects seemed to have been executed along exactly parallel lines. In parting at the time, they entertained the hope of some day uniting their interests.[125]

M. Deshayes, whom Providence had destined to be the auxiliary of de Lamennais, was born at Beignon (Department of Morbihan, Brittany), December 6, 1767. He was sent to college in early youth, and though not exceptionally brilliant in intellectual pur-

[124] Cf. Laveille, ibid., 323.
[125] Cf. Ibid., 325.

suits, he distinguished himself the more so in moral qualifications. He also studied for the priesthood and at the outbreak of the Revolution he escaped to England where he was ordained. Immediately after he returned to the continent, and throughout the entire period of his country's political and social agitation, he bravely faced death in the exercise of his sacred ministry.

After the Revolution he was still more active in the work of reparation and general re-awakening of the Christian spirit among souls. But it was especially when appointed vicar-general of Vannes that, like his distinguished colleague of the North, he accomplished the most good. He also founded works very much analogous to those of M. de Lamennais, and in a similar manner extended his zeal beyond the limits of his diocese. As referred to above, he was instrumental in the foundation of a number of communities of men and women,[127] and thus in every way labored for the restoration of the kingdom of Christ among his countrymen. He too had introduced the Brothers of de la Salle into his own parish of Auray, but he could not at the same time remain insensible to the constant and earnest entreaties of the neighboring country curés in regard to the education of the children under their charge. And, again, just as M. de Lamennais, he had acted on the idea of forming an association of teachers for this especial apostolate.[128]

The five young men with whom he began (1816) resided with him in the same dwelling, and were prepared for their future work by the conjoint efforts of himself and the Brothers. All, however, did not persevere. Three of the number decided to leave, and a fourth, having proved altogether incapable, had to be returned to his parents; the fifth, named Mathurin Provost, alone remained faithful.

Six months passed before another candidate presented himself; but this latter was almost immediately followed by a number of others, and in a short time the little community was firmly established. As a rule of life M. Deshayes adopted a form based on the *Rules and Regulations of the Institute of St. de la Salle.*[129]

By September, 1817, the number of teachers had reached seven, and soon the founder could provide one or the other poor parish

[127]See above, p. 40.
[128]Cf. Laveille, ibid., 330.
[129]Ibid., 331.

with the needed help. The resources of the worthy curé, however, were very limited, and the time arrived when he was at a loss to tell how he could any longer maintain his little novitiate.

It was at this juncture that he made the acquaintance of M. de Lamennais, as noted above. Both had recognized that it would be to their mutual advantage to combine their efforts. However, before any definite steps were taken, they reciprocally aided one another according to their respective means. What one lacked the other was able to supply. For example, M. Deshayes furnished his associate with a number of teachers, while M. de Lamennais, on his part, provided the necessary pecuniary assistance.

Thus matters proceeded until June, 1819, when the founders again met at Saint-Brieuc to discuss the question of the final union of the two works. After eight days' deliberation they concluded by drawing up a written agreement according to which the double institute was to be provisionally governed. Besides defining the general purpose of the congregation—already stated[130]—the document contained the following principal points: (1) The two novitiates, one at Auray and the other at Saint-Brieuc, were to be under the direction of M. Deshayes and M. de Lamennais, respectively; (2) the novices were to follow as much as possible the *Rules of the Christian Brothers*, and also use their *method of instruction;* (3) each superior was to have jurisdiction over all the Brothers in his own diocese, as also over such as he would place in any other; and (4) in due time one of the Brothers was to be chosen as superior general of the institute.[131] The paper was duly signed by both superiors, and dated June 6, 1819.

As the above-mentioned rules appertained only to the daily order of exercises observed by the two communities, de Lamennais later added certain articles on internal government, in the formulation of which he again drew his inspiration from the *Rules of Government of the Brothers of the Christian Schools*.[132]

In September, 1820, de Lamennais, desirous of creating a more common feeling of brotherhood among the members, and also of guaranteeing to the congregation greater firmness and stability, assembled all the Brothers—they numbered then about fifty—of both dioceses at Auray for the exercise of a general retreat. The

[130]See p. 47.
[131]Laveille, ibid., 333.
[132]Ibid., 343.

name of "Brothers of Christian Instruction" (*Frères de l'Instruction chrétienne*) was officially adopted, and on the closing day of the meeting all the Brothers were solemnly invested with the religious habit, while at the same time some of the members took the vow of obedience for one year. Thus another religious congregation was added to the Church.[133]

The Brothers afterwards returned to their various posts of duty, and continued to labor in the interests of the institute. Nothing apparently impeded its progress, until suddenly an event occurred which, while it greatly affected existing conditions, also seemed for the moment to endanger the spirit of union that prevailed among the members. M. Deshayes had been selected January 12, 1821, as superior of the community of Brothers of St. Gabriel[134] and in March he left for his new field of labor. The formal separation from the Brothers of Christian Instruction took place during the month of May following. All the members of the institute met at Auray, and after making a retreat, the former novices of M. Deshayes were divided into two groups. Some were to follow their superior to la Vendée, and the others were ceded to M. de Lamennais.

Although M. Deshayes had thus outwardly severed his connections with his former colleague, their contract of 1819 still held good, at least as far as the nominal superiorship was concerned. De Lamennais, of course, was henceforth regarded as the actual superior, and he accordingly took over the entire management of the community. M. Deshayes, on his part, always retained the tenderest attachment to the Brothers, and every year presided with de Lamennais at their general retreat.

On the first of May, 1822, the institute was legally authorized. Two years later (1824), the central novitiate of Josselin was transferred to Ploërmel (Department Morbihan), which place became in time the principal seat of government in the society; by it too, the Brotherhood was popularly known.[135]

The Holy See recognized the congregation by Brief of commendation, dated February 1, 1851.

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[133]Cf. Ibid., 346.

[134]See above, p. 40 ff.

[135]Cf. Auvray, ibid., 67; Laveille, ibid., Vol. II, 2 ff, and Catholic Encyclopedia, Vol. VIII, 776. (The Brothers are also often designated as the "Lamennais Brothers" or the "Brothers of Ploërmel.")

De Lamennais survived the occasion by almost ten years, his death occurring December 26, 1860, and as he had provided, one of the Brothers (Frère Cyprien) was elected superior general shortly afterward.

In March, 1891, Pope Leo XIII accorded the institute the canonical approbation, and finally Pius X definitely approved its constitutions.

The Brotherhood at present is in very flourishing condition, and by its educational activities exerts a marked influence, particularly among French-speaking peoples. According to the personnel of 1903 the congregation counted 3,000 members, with 460 establishments, and gave instruction to more than 75,000 pupils.[136]

MARIST BROTHERS OF THE SCHOOLS (1817)

The same need that called forth the institute treated above, is also clearly evident in regard to the origin of the present one, the "Congregation of the Marist Brothers," or, as commonly known, the "Little Brothers of Mary" (*Les Petits-Frères de Marie*), whose founder was the Ven. Joseph Benedict Marcellin Champagnat, a priest and member of the Marist Fathers of the diocese of Lyons, France. Aware of the lamentable ignorance prevailing among the poor peasant children, especially in matters of religion, he was prompted to found his society to meet this particular need.

The holy priest was born May 20, 1789, at Marlhes, in the department of the Loire. Though very pious from early youth, it was only later when about 16 years of age that he showed any inclination for the higher life. Accordingly in 1805 he entered the seminary of Verrières with the intention of studying for the priesthood. He had some difficulty at the start, but with close application and persevering effort he was able in time to make considerable progress.

On the completion of the course (October, 1812), he was transferred to the diocesan seminary of Lyons.

It was while here that M. Colin, a fellow-student of his, initiated the idea of founding the Society of Marist Fathers. M. Champagnat at once tendered his hearty cooperation, and soon a little band of chosen seminarists formed the nucleus of the future founda-

[136] In 1910 the province of Canada, for example, had a membership of 225 Brothers.

tion. The idea of Teaching Brothers constituting a separate branch of the society was a suggestion of M. Champagnat; he insisted that they would be not only useful to the missionaries but even necessary. "We must have Brothers," he would often repeat, "we must have Brothers to teach class and instruct the children. . . . My first education was defective because of the lack of competent teachers; I shall be happy to procure for others what I myself have been deprived of."[137]

The origin of his idea of the Brotherhood may be traced to two sources: (1) the direct inspiration of Providence; and (2) his own observation and experience in teaching the children in the neighborhood of his home during the seminary vacation time. He frequently had occasion to bear witness to the almost total lack of religious knowledge existing in some of the homes of the poor country people;[138] hence his incessant appeals for Brothers.

His companions at the seminary finally answered him as he was so insistent about the matter: "Since you have the idea, it is for you to bring about its realization."[139] And he did indeed from this day forth devote all his energy toward having his plans incorporated in the new society.

Shortly after his ordination (July 22, 1816), he was appointed as curate of Lavalla, a little mountain village of about two thousand population, situated near St. Chamond (Loire). He acquitted himself with great zeal and devotedness in the exercise of his parish duties, but especially did he attend to the instruction of the children.

He was thus unconsciously developing and strengthening more and more the idea of his future undertaking. In fact, he constantly kept it in mind, and only waited until Providence would furnish the occasion and the means to put his project into execution. This was not long delayed, for soon an event occurred which brought Father Champagnat to take action in the matter. Called to hear the confession of a little boy who was very dangerously ill, he discovered that the lad knew hardly anything about God or religion. And for two hours the good priest had to instruct the poor boy before he was sufficiently prepared to receive the sacrament. He died almost immediately afterwards.

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[137] *Life and Spirit of J. B. M. Champagnat* (by a Marist Brother), 22, N. Y. 1887; and *Le Très Révérend Père Colin*, Vol. V, Pt. II, 397, Lyons, 1895.

[138] Life of Father Champagnat, ibid., 16 ff.

[139] *Life of the Venerable Father Colin* (by a Marist Father), 288, St. Louis, 1909.

The incident made such an impression on the future founder that he resolved then and there to begin the work. A very pious young man, named Jean-Marie Granjon, whom Father Champagnat had selected a long time before as a possible future subject, was asked whether he would consent to become a member of the proposed society. Jean had learned to regard his spiritual father with particular affection and feelings of gratitude, for he had been taught by him how to read and write, as well as instructed in religion with more than ordinary care and attention. It is not surprising, therefore, that the young man should have expressed his willingness to comply with the wishes of the founder. "I am at your service," he answered, "do with me as you will."[140]

Very much encouraged by this first success, Father Champagnat fervently prayed Almighty God to send him further assistance. His patience was soon rewarded. One day a boy, Jean-Baptiste Audras by name, called at the rectory to see him. He related how he had for some time harbored the idea of entering the religious life, and that he had actually attempted to join the Brothers of St. de la Salle, but was told that he was too young. Disappointed, but not discouraged, he had thus come to seek the advice of his confessor.

For a moment Father Champagnat seemed in doubt how he should answer the boy. But suddenly as if inspired he suggested to him that he come and be the companion of Granjon, who was then living next to the presbytery. And with the promise of receiving further instruction, the little fellow left to obtain the consent of his parents.

The latter made no objection to the proposal of Father Champagnat, as they regarded his action as a special mark of kindness on his part; besides it afforded them an excellent means of educating their son at very little expense.

After some time the founder disclosed to his young postulant the object and purpose of the society he intended to found, and asked him if he desired to join. Without the least hesitation he was answered: "You may do with me what you think fit, provided I be a religious."[141] The second member of the future institute was secured.

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[140]Life of Father Champagnat, ibid., 43.
[141]Ibid., 45.

Father Champagnat's next thought was to provide suitable accommodations for his young community. With this intention he bought a vacant building near the presbytery, which he himself put in proper repair for habitation.[142] When he had at last furnished it with whatever was absolutely necessary, he had his two young novices occupy the place. And thus on January 2, 1817, was laid the foundation of the *Institute of the Little Brothers of Mary.*

In the beginning the little community employed the day chiefly in labor and study, interrupted occasionally by a few simple pious practices.

By spring one more postulant arrived. At this time too, the parents of Jean-Baptiste Audras becoming aware of the real nature of the life their son had adopted, desired him to return home. They were, however, unsuccessful in their endeavors to induce him to renounce the choice he had made, and he was finally allowed to remain. Not only this; he had the great pleasure of seeing his elder brother also become a member of the institute.

The number of subjects gradually increasing, Father Champagnat deemed it necessary to introduce a kind of government and organization which would be more comformable to religious life. He did not at first regularly live with the community. Hence a Brother director was chosen to act in his stead; a uniform costume was adopted; and a daily rule prescribed which regulated the time to be devoted to the various spiritual exercises, as well as the other occupations of the day.[143] The following act of consecration and promises constituted for the time being their engagements to the society: "For the greater glory of God and the honor of the august Virgin Mary, Mother of our Lord Jesus Christ. We, the undersigned, certify and declare that we freely and willingly consecrate ourselves to God in the humble Association of the Little Brothers of Mary for five years, beginning from this day, for the purpose of laboring continually, by the practice of every virtue, for our own sanctification and the Christian education of country children. We therefore purpose: (1) To seek only the glory of God, the honor of the august Virgin Mary, Mother of our Lord Jesus Christ, and the good of the Holy Roman Catholic and Apostolic Church.

[142]Cf. ibid.
[143]Ibid., 49.

"(2) We engage to teach gratuitously all the poor children whom the parish priest may send us; and to instruct them, and all the other children confided to us, in catechism, prayers, reading, writing, and the other branches of primary instruction, according to their needs.

"(3) We promise implicit obedience to our superior, and to all those who shall be appointed by him to guide and direct us.

"(4) We promise to observe chastity.

"(5) We shall share everything we have in common."[144]

Father Champagnat also longed for the time when his Brothers would be able to assume control of the school at Lavalla. Meantime he had them assist at the classes, and thus learn the methods[145] of teaching by personal observation. Their first real attempt at instruction was in the poor hamlets of the parish. They would teach in these places during the day and return home in the evening.

After a year's experience the Brothers took charge of the Lavalla parish school, and though they may have been lacking in extensive knowledge and refinement, they more than compensated for these deficiencies by the excellent discipline they maintained, as also by the thorough religious instruction they imparted to the children. The reputation that the Brothers thereby acquired was soon made evident by the number of schools they established in different sections of the surrounding country. Their work as teachers seemed assured.

As referred to above Father Champagnat could not always be with the Brothers; but this condition was altered in 1824, when at last he was released from regular parish duties. Henceforth being free to live with the community he could devote his undivided attention to the formation of his subjects and to the general interests of the society. He was not, however, without his trials. A number of defections among the Brothers together with intense opposition on the part of certain ecclesiastical superiors at one time even threatened the existence of the institute.[146]

The departure of some of the members of the community convinced the founder that it would be more conducive to the stability of the Brothers if they were allowed to take the religious vows. Therefore, at the close of the retreat of 1826 they were

[144]Ibid., 114.

[145]The form of instruction was that of the "Simultaneous Method" of St. de la Salle, which the Brothers later adopted throughout their schools.

[146]Life of Father Champagnat, ibid., 108 ff.

granted the privilege of taking the temporary vow of obedience; the vows of chastity and poverty were added later when assuming perpetual engagements.[147]

The rules of the institute, it would seem, were chiefly the work of the founder; nothing is mentioned specifically in reference to their origin.

Father Champagnat, as stated in the beginning, had always desired the Brothers to be one with the Marist Fathers. According to him both Fathers and Brothers were to constitute two branches of the same society under one superior. However, his own superior, Very Rev. Father Colin,[148] believed that the Brothers should have a separate existence, and their own superior, rules and government. He advocated, therefore, that the Brothers make choice of a successor to Father Champagnat, and that very soon, as the latter's health was rapidly failing. Accordingly, in 1839 an election was held and Brother François was named superior general, with two other Brothers as first and second assistants.[149] And as expected, in June the following year (1840) Father Champagnat died.

The new superior, Brother François, immediately assumed full control of affairs, and his first important action was the fusion of the *Congregation of Brothers of Christian Instruction of Saint-Paul-Trois-Châteaux* (diocese of Valence, Dauphiné) with his own institute. The former, also a teaching congregation, was founded November, 1821, at the little city above named, and had for its purpose the instruction of the poor children of the province. It originated with the curé of the parish, M. Sollier de Lestang, who had succeeded in inducing a number of young men to consecrate their lives to this noble work. An old Dominican convent served as their first home. The good pastor could not, however, attend properly to both the parish and his new undertaking, so he confided the young men to the care of an arduous and zealous priest, M.

[147]Ibid., 115.

[148]The foundation of the Society of Marist Fathers dates from 1816, but only in 1836 (the year of its canonical approval by Rome) did the members take first religious engagements. At this time, too, the founder, Rev. Father Colin, was elected superior general. The year following he officially appointed Father Champagnat as superior of the Little Brothers of Mary. (Cf. Life of Rev. Father Colin, ibid., 117, 129.)

[149]The question of union between the two societies had been agitated for some time, by both Father Champagnat and the Brothers. Rome, however, definitely decided (1845) in favor of separation. (Cf. Le Très Rév. Père Colin, ibid., 414 ff.)

Mazelier, with the understanding that he convert the little group into a regular congregation.

Some months after this transfer M. de Lestang died, and (1827) l'abbé Mazelier was appointed his successor. But, as in the former case, the additional burden of pastoral duties proved a great hindrance to the development and progress of the community. Neither did the fact of its being legally authorized (June 11, 1823) tend to better its condition. M. Mazelier was eventually convinced that he must seek a union of his Brothers with some other congregation. While determined on this course of action he providentially became acquainted (1833) with the founder of the Little Brothers of Mary, and a regular correspondence was begun in view of the possible fusion of the two bodies. No definite action was taken, however, until April, 1842, when, according to agreement, the union was concluded on the following basis:

"(1) That the Brothers, when united, should have but one and the same object, one and the same rule, one and the same government.

"(2) That the Brothers of Saint-Paul-Trois-Châteaux should acknowledge the authority of Brother François, and submit to him in all things, according to rule; that they should adopt the costume and rule of the Little Brothers of Mary; in a word, that the two communities should form one body, and should have the same superior general."

At the time of the fusion the community of M. Mazelier counted forty Brothers, thirteen establishments and twelve postulants.[150]

Two years later (1844), a second congregation united with the Marist Brothers, namely, the *Brothers of Christian Instruction of Viviers*, founded in 1810, by the Venerable M. Vernet, at Notre-Dame-de-Bon-Secours (diocese of Viviers, Languedoc). It, too, was a teaching organization, and likewise approved by the State (1826).

Neither did this Brotherhood make any progress, one great cause of weakness being the absence of vows. And to save it from utter disappearance the founder solicited and obtained its amalgamation with the Little Brothers of Mary. Like the first mentioned it also had forty Brothers, thirteen houses and twenty novices.[151]

[150]Life of Father Champagnat, ibid., 137, 195; also cf. Laveille (Lamennais), ibid., Vol.II, 137 ff.

[151]Life of Father Champagnat, ibid., 195 ff.

One reason which induced the Little Brothers of Mary to enter into alliance with the above congregations was the fact that the latter were both sanctioned by the Government: a fact also which greatly facilitated relations between the combined Brotherhood and the State authorities, at least to a certain extent.[152]

Father Champagnat had repeatedly made attempts to obtain legal recognition for his institute, but witout success.[153] The favor was finally granted June 20, 1851; the authorization besides included the whole of France.

The papal approbation of the institute was obtained January 9, 1863.

Such was the growth of the congregation that in 1910 it numbered upwards of 6,000 members, with establishments spread throughout Europe and other parts of the world.[154]

BROTHERS OF THE SOCIETY OF MARY (1817)

The members of this society are commonly known as the *Brothers of Mary*, or *Marianists*, as distinguished from the "Marist Brothers," or "Little Brothers of Mary" treated above. The present congregation had as founder the Very Rev. William Joseph Chaminade, Missionary Apostolic and Honorary Canon of the Metropolitan Church of Bordeaux, a man who takes rank among the foremost leaders of the religious and educational reform movement in France during the early nineteenth century.

He was born at Périgueux, in the province of Périgord, France, April 8, 1761, the last of thirteen children. His first years were passed in the atmosphere of a home blessed by the practical Christian faith and example of parents, brothers and sisters.[155]

In time he was sent to the neighboring city of Mussidan to pursue his classical studies at the college in which his brother John was employed as professor.[156] Another brother of his, Louis, had pre-

[152]One effect of the union was that the members of the whole institute were exempted from military service. (Ibid., 197.) [153]Ibid., 136, 158 ff.

[154]In 1903, just previous to the enforcement of the "Law of Secularization," the society had 750 schools in France alone. In North and South America the Brothers conduct at the present time more than 150 educational establishments embracing colleges, academies and common schools. (The Catholic Church in the U. S., ibid., 307.)

[155]Among the boys two of the oldest, John and Blaise, entered religion, one became a Jesuit, and the other joined the order of Recollects.

[156]After the suppression of the Jesuits in 1762 he returned to Périgueux, was ordained priest, and shortly afterward took service at the above college. He was Doctor of Divinity, and remarkable besides for his extraordinary piety and austere penitential life.

ceded him by two years, and thus both followed the same course preparatory for the priesthood. The thorough Christian spirit that reigned in the college was a guarantee that the education the boys were to receive would be fully in keeping with the fundamental religious principles first inculcated in the home.

Joseph[157] Chaminade was truly a privileged soul. From earliest childhood he had already evinced that singular piety which was to shed such lustre on his after career. He received his First Holy Communion at the college, and it was then that the grace of God seemed to manifest itself in a special manner. One day after having communicated he felt a strong impulse to consecrate himself to the Lord, and, docile to the spiritual direction of his brother, he generously and unreservedly offered himself to his Divine Master, placing at His disposal every aspiration of his heart and even his very life. He seemed assured that his offering was accepted, and that God had destined him for His service. Not content with merely the practice of the ordinary virtues, he at the same time endeavored to observe the evangelical counsels. His brother gradually initiated him into the practice of mental prayer, and finally permitted him even to take private vows of poverty, chastity and obedience, until such time his definite life-work would be providentially indicated.[158]

As one may judge, his application to the profane studies was in accordance with the high motive he had conceived of working solely for God and the good of his fellow-man. It is hardly necessary, therefore, to add that his success was very marked.

Before entering upon the study of philosophy he desired to fulfill his promise of entire service to God, and accordingly he looked about for some monastery to which he could retire. But as none could be found that would answer his purpose, he decided, on the advice of his brother John, to become, meanwhile, a member of the Society of St. Charles, which was a semi-religious association composed largely of the professors of the college, and devoted to missions and education of youth.

At the completion of his course at Mussidan, Joseph and his brother Louis left for Bordeaux, in pursuance of higher studies preliminary to the doctorate and final ordination. While here, the former once more made trial of entering a religious community,

[157]He chose the name of Joseph at the time of his confirmation, and in honor of the spouse of Mary he ever after took that name in preference to William.

[158]Rousseau, Henri, *Guillaume-Joseph Chaminade, Fondateur des Marianistes*, 9, Paris, 1913.

but again he was disappointed; God had evidently reserved him for another work which would be revealed to him in due time.

The two young men did not remain in the city as long as they had contemplated, but went to Paris to place themselves under direction of the Sulpician Fathers. At the end of the course at St. Sulpice they were ordained, and, while Louis remained in Paris for some time, Joseph returned to Mussidan.

In 1785, we find the three brothers again united as professors at the above college. All proceeded smoothly until the outbreak of the Revolution in 1789. However, at the first indications of the approaching storm, Joseph had gone to Bordeaux to study up the political situation, and prepare for any eventuality. The city would afford him safer shelter than at the college.

With the passage of the Civil Constitution of the Clergy, by the Assembly of July 12, 1790, he was obliged to leave Mussidan some time afterwards, and it was then that he took up his secret lodging in Bordeaux, with the noble purpose of administering to the spiritual wants of the faithful.

Like the great majority of the clergy he had courageously refused to take the oath of fidelity to the new Constitution, and was thus in constant danger of arrest, proscription and even death. Yet he succeeded so well in evading every detection by means of various shrewd disguises and skillful management, that he was able to remain in the city all through the Reign of Terror.[159]

Peace at last returned, and in February, 1795, liberty of worship was again restored. But the period of tranquillity was to be of short duration. In October of the very same year, the laws against non-juring priests were renewed, and for two years more were reenacted many of the scenes of the Reign of Terror. Father Chaminade was once more forced to hide himself from public notice, and secretly resume his former charitable services under similar conditions as before.

His special care during all the time he labored in Bordeaux was in the interests of youth. The pernicious influence of the rationalistic doctrines of Rousseau and the atheistic philosophy of Voltaire was glaringly evident in the frightful excesses of the revolutionary mob. And hence Father Chaminade wisely resorted to what seemed to him the only means of saving the faith in France, and that was the proper instruction and religious formation of the younger generation. This was to be his vocation. He had not as

[159]Simler, J. *Guillaume-Joseph Chaminade, Fondateur de la Société de Marie et de l'Institut des Filles de Marie*, 49, Paris, 1901.

yet any thought of a general apostolate or distinctive religious community. What he did was to select a few men and young women whom he individually instructed and trained to be apostles of the future.[160] It was in germ the beginning of the work which ultimately led to the formation of separate congregations.

In 1797, freedom was again granted to the Church, but almost immediately there was a political reaction; persecution opened anew for the third time. So sudden was the blow that the holy priest was taken unawares, and having been served with notice of deportation he was forced to leave the country.

He sought refuge at Saragossa, in northern Spain, where many faithful fellow-priests had already preceded him. It was in that city, the seat of the ancient basilica of Our Lady of the Pillar, that Father Chaminade was inspired to become the religious founder, and the apostle of Mary Immaculate. At the foot of the statue of Our Blessed Mother he learned the precise nature of the great work he was to accomplish. Through Mary he had received the Divine call, and, though he had always cherished a tender love for her, he now more than ever felt himself drawn to devote his life to her service. The chosen souls whom he was to enlist in his future project, were like him to chose the Blessed Virgin as their heavenly patron, to labor in spreading her devotion, and finally, in their battle against the modern heresy of skepticism and religious indifference, lead souls to Christ through Mary.[161]

It is not positively known in what manner the above revelation was made, but that it consisted in more than a mere natural prescience or premonition of some coming event, is certain from the founder's own words repeatedly expressed in his later correspondence, as well as in the conferences he held at times with his spiritual children. In his humility he would refrain from ever entering into details, but generally contented himself with merely alluding to the event by dwelling rather on the "Divine origin of his foundations," of the "inspiration received from above," that "Mary Immaculate had conceived the idea of the society," and that "she had laid its foundation," etc. Only on one occasion did he deign to give his first disciples a faint idea of what passed between himself and Heaven during the hours spent at the blessed shrine. "Such as I see you now before me," said he, "such I saw you long before the foundation of the society."

[160]Rousseau, ibid., 42.
[161]Cf. Simler, ibid., 117.

As a result of his prayer and reflection there finally became fixed in his mind three fundamental ideas, which he resolutely set himself to realize; they comprised, in fact, the forecast and program of his future work, namely these: (1) that his mission was to be placed under the name and auspices of the Virgin Immaculate, to whom had been reserved the triumph over past and present heresies; (2) his apostolate was not to be individual and transitory, but was to exercise itself in associations, which, in turn, were to be maintained in their original spirit, by means of a society of religious, properly so called—the crowning of all his works; and (3) this apostolate was to assume a form which would permit it to reach most easily all classes of society: a religious institute so pliant as to be able to adapt itself to all conditions and circumstances of time and place, in so far as the Church would approve.[162]

Father Chaminade did not, however, depend only on prayer and Divine inspiration, but he availed himself of his three years' sojourn in exile (1797–1800) to study carefully the life and observances of the various religious orders represented in Saragossa and environs.[163] He learned a great deal which he undoubtedly incorporated to some extent into his own later institutes.

Permanent peace having at last been established in France (1800), Father Chaminade returned to Bordeaux and immediately took measures to carry out his preconceived plan. At the first opportune moment, therefore, he gathered about him a chosen band of young men who formed the nucleus of a sodality of the Blessed Virgin. Their primary object, it is true, was their own sanctification and salvation, but in addition to this they contracted to do all in their power by word and example to bring others to the practice of their religion, and to spread the cult of Mary; in short, to be missionaries according to the conception of their spiritual director.

There were many other works to which Father Chaminade devoted his attention,[164] but his chief concern was, of course, the development and progress of his sodality, since from it was to issue the future Society of Mary.

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[162]Ibid., 118, and cf. Rousseau, ibid., 61.

[163]Among these were Benedictines, Franciscans Dominicans, Augustinians, Hermits of St. Jerome, Carmelites, Trinitarians, Trappists, and Fathers of the Pious Schools.

[164]He was active in giving missions and retreats, and in various ways assisted his fellow-priests, while at the same time he was administrator of a diocese (Bazas). In cooperation with a very pious and devoted lady of Bordeaux, Mlle. de Lamourous, he founded "La Miséricorde," a home for fallen women. He had also been appointed as Penitentiary to the constitutional priests.

After some months he also organized a sodality of young ladies similar to that of the young men.

Both branches developed very rapidly, and were so productive of good as to win the admiration of all Bordeaux. They appealed to all classes of society. In the young men's sodality, for example, were represented men of various trades and professions, and even a number of priests, some of these among the most prominent in Bordeaux.[165] A year after its inception it counted one hundred professed members, and during the period from 1804 to 1809 the number reached three hundred.[166]

This extraordinary success was due, after God, to Father Chaminade's own charm of personality, as well as his thorough knowledge and understanding of human nature, especially that of youth so intensely susceptible to every impression. He knew how to attract, win the affection, and by captivating the heart gain the whole man. And all for the glory of God and the salvation of souls.

The mission received at Saragossa was ever before his mind, and it was the mainspring of all his activity. What he did for the young men's sodality was but in preparation for the culminating event which was to take place later.

The archbishop, Mgr. d'Aviau, entirely approved of his undertaking, and warmly supported him on every occasion, which undoubtedly must have been a source of great encouragement and a further stimulant to the future founder.

However eager and desirous he may have been to see the accomplishment of his designs, he would not anticipate the will of Providence. He felt certain that the work in hand was according to the divine plan, and that he would succeed; hence he could wait.

Not until about the year 1814, however, was there any indication that the time had at last arrived, and after two more years (1816) there emerged from the sodality of young ladies the "Institute of the Daughters of Mary" (*l'Institut des Filles de Marie*).[167]

From the first years of the existence of the sodalities a great number of the most regular and devoted members withdrew to

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[165]Of these may be mentioned R. P. Rauzan, a famous orator, who later founded the "Missionaries of France," and R. P. Boyer, administrator of the archdiocese of Bordeaux (cf. Rousseau, ibid., 90 ff.).

[166]Cf. Simler, ibid., 208 ff.

[167]Strictly speaking the institute originated from a branch sodality at Agen, a city near Bordeaux.

enter religious life. Thus the young men either left for the seminary, or joined the Institute of the Christian Brothers. Naturally Father Chaminade became somewhat anxious, and to assure the permanence of the work, he organized within the sodality a select body who pledged themselves to devote their whole life to the good of the cause. Some took the vow of obedience, and others bound themselves with the additional vows of chastity and zeal.

The obligations were assumed privately, and only the members of the group knew of them. The young men continued their services in the sodality as usual without being accorded any special distinction or privilege. On the contrary they were expected and supposed to constitute the mainstay and life-giving principle of the entire body.

They were in a certain sense religious living in the world and pursuing their ordinary occupations. This idea of Father Chaminade, if not original with him, may possibly have been borrowed from R. P. de la Clorivière and his society of religious, referred to above.[168] Father Chaminade, undoubtedly, was very much inclined to favor such a mode of life.

By the above means the sodality was wonderfully strengthened, and the young men in question did indeed prove themselves worthy of their calling. Without any provocation whatever the Imperial Government in 1809 suddenly suppressed the work; yet in 1814, when public meetings and services were resumed, it was found that the sodality was as numerous and flourishing as ever, due, in great part, to the loyalty and devotedness of these zealous laborers.[169] In 1816 they numbered fifteen, known at the time—apparently among themselves—as the "Society of Fifteen" (*Société des Quinze*).

Under the direction of Father Chaminade, and with the assistance of his special aids, the sodality had grown almost beyond control. There were a number of affiliated sodalities outside the city of Bordeaux, and the thought was impressing itself more and more on the mind of the reverend director, that if the work was to survive him he would need co-laborers whose whole time and energy would be consecrated to this specific vocation. But it needed very little reflection to convince him that this was possible only by means of a religious society "which would never die." This con-

[168] See note, p. 44, above; also Rousseau, ibid., 162.
[169] Father Chaminade designated them as his "Staff."

clusion was in perfect harmony with another conviction of his, namely, that only through the religious orders was it possible to re-establish Christianity in France.[170]

It was therefore in accordance with these considerations that Father Chaminade, prompted by Divine Providence, at last decided to plan a religious society of a definite and permanent form, comprising a body of workers devoted entirely to the kind of apostolate he had inaugurated with his sodality. He first intended to found a congregation of religious, living in the world, and having all in common like the First Christians; but he very soon realized that such a form would be altogether impracticable, and hence he determined that they should live in community. The time, also, seemed favorable. Still he would not take the initiative, but, while earnest in prayer, he patiently awaited developments.

Finally, on May 1, 1817, one of the members of the "Fifteen," Jean-Baptiste Lalanne, who had for some time been seriously considering the choice of a state of life, came to Father Chaminade declaring his intention to consecrate his life to the kind of work his spiritual director was engaged in. The young man—he was twenty-two at the time—himself tells about the interview: "When I had finished, Father Chaminade was in tears of joy and he exclaimed: 'It is just what I expected long ago, God be praised! He has made known His holy will; the time has come at last to put into execution a plan that I have had in mind for twenty years, a plan which God Himself revealed to me!'"

M. Lalanne immediately gained one of his friends, and Father Chaminade shortly after induced another member to join the first two. With these three secured, he regarded his foundation as established. Moreover, he believed that he could now freely propose the undertaking to all those who were well-disposed and at liberty to follow their vocation. As a result two additional young men from among the "Fifteen" offered themselves at once.[171]

After a considerable delay the five candidates made a decisive retreat, at the close of which (October 2, 1817)[172] they offered themselves unreservedly to their spiritual director, begging him to grant

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[170]Rousseau, ibid., 179 ff.

[171]The following are the names of the five: Jean-Baptiste Lalanne (22 yrs.), Jean-Baptiste Collineau (21 yrs.), Auguste Brougnon-Perrière (28 yrs.), Louis Daguzan (28 yrs.), and Dominique Clouzet (28 yrs.); the first two mentioned were clerical students who became priests after some time.

[172]This day has always been regarded in the society as the day of its origin.

them the favor of making the three vows of religion. Although Father Chaminade did not at the time accede to their wishes, he assured them that he would henceforth depend upon them, and that before long he would provide the means to unite them in community; the society was at last a reality.[173]

Within a month the little group had increased to seven, and on Thursday, December 11, they pronounced their first vows. A house was rented for their use, but Father Chaminade would not as yet permit them to follow a regular community life. He insisted that they pursue their ordinary occupations in the world, and come together only whenever possible.

This manner of procedure was to be maintained for a year, during which period the founder expected to have ample opportunity to test the members, and study the form his young institute was to assume. He himself could not regularly live in community with his religious brethren, as his other undertakings also demanded his time and attention. He did, however, take the title of superior general of the society, and attended to its needs as far as it was possible under the circumstances.

The object in founding the institute was "to enroll into the service of God and the Church under the patronage of Mary, a body of religious soldiers who should combine a truly interior life with the exercises of an active zeal; which should unite in one body men of both the clerical and the lay apostolate, and devote all its energies to the work of 'increasing the number of real Christians.' " The society has thus a very wide field of activity. In fact, it can undertake any work of zeal, as long as it furthers the interests of this general evangelization, and which, of course, is authorized by the Holy See.[174]

As regards its organization it was to be particularly remarkable for its extensive adaptability. For example, in external appearance and practices there was nothing to attract attention; there

[173]Simler, ibid., 376.

[174]Father Chaminade persistently adhered to his original idea of universality of aim in matters of zeal, declaring that "the Society of Mary excludes no species of work, but adopts the means which Providence offers it in order to attain the ends that it proposes to achieve. (*la Société de Marie n'exclut aucun genre d'œuvres: elle adopte tous les moyens que la divine Providence lui donne pour atteindre les fins qu'elle se propose.*)" Simler, ibid., 687. According to the requirements of canon law the constitutions specify certain works; yet it mentions that "if some work of zeal not foreseen, were to present itself, it could not be undertaken without the authorization of the Sacred Congregation of Bishops and Regulars." (*Constitutions of the Society of Mary*, Art. 285, Dayton, 1892.)

was no special costume prescribed;[175] the members refrained from addressing one another with the title of *Père, Frère, or Supèrieur*, but simply used the term *Monsieur;*[176] the priests and lay members were to form one corporate whole, and, excepting the specific duties of the sacred ministry, both were to be equally associated in the works of the society;[177] the lay members were to be employed accordind to their capacity, either in the work of instruction or in the care of temporalities; the vows were those of poverty, chastity and obedience—and what seems unique in the society—with the addition of a fourth, namely, that of stability, corresponding to the vow of "zeal taken by the sodalists, the force of which was, in each case, "to renounce the right ever to choose another religious rule."

The dominant trait or characteristic impress of the institute was to be "filial piety toward Mary." "This new order," as Father Chaminade remarks, "takes the name of the Society of Mary (the name of Family would better express its nature), because all who belong to it now or who are to belong to it in future should: *first*, consecrate themselves to Mary; *second*, look upon Mary as their mother and upon themselves as her children; *third*, endeavor to form themselves within the bosom of her maternal tenderness into a resemblance of Christ; *fourth*, to take up the labors of the institute with a supreme confidence in the protection of the august name of Mary and with the sole desire of glorifying her." "*Per Matrem ad Filium*," "through the Mother to the Son," was to be their method and their motto.[178]

The year of probation having passed, Father Chaminade called the members of the community together for the exercises of a general retreat. On the closing date, September 5, 1818, six of them

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[175]"The costume of the members of the society differs little from that of seculars. Nothing is sought for in it but cleanliness and modesty. (Const. Art. 198.)————If in certain countries this costume would prove seriously inconvenient, the superior general could permit the necessary modifications. (Art. 199.)————The ecclesiastics are dressed like the exemplary priests of the diocese in which they reside————Modesty and simplicity are the only exterior signs of their holy state." (Art. 202.)

[176]The founder was the "Good Father," which appellation is still retained by the superior general.

[177]"The Society of Mary is composed of priests and lay members, forming one and the same congregation, in which all equally enjoy the title and prerogatives of members of the society, and in which all may be equally called to any employment, with the exception of certain functions expressly reserved in the constitutions, some for clerical, others for lay members." (Art. 306.)

[178]The gold ring worn by the members was to be the exterior sign of their sacred alliance with the Queen of Heaven, and by the vow of stability they pledged inviolable fidelity to her service. (Cf. Simler, ibid., 404.)

took perpetual engagements, three made vows for three years, while four others were to start their novitiate. It was on this occasion too that the reverend director proclaimed in the name of the Archbishop of Bordeaux the official and acknowledged existence of the society.[179]

Henceforth the members were to live habitually in community, and to follow the rules which had been prepared by Father Chaminade and verbally approved by Mgr. d'Aviau. One of the Brothers, M. Auguste Perrière, was appointed superior.

Much of the work of the previous year had been in connection with the sodality, but now the members desired to engage in some other occupation. After a brief consideration of the question they all agreed that the work of education would afford them splendid opportunities for the exercise of their apostolic mission. Father Chaminade, on his part, encouraged the idea. He seems not originally to have singled out this particular employment for his religious, but as soon as it was proposed he entered into the work with all the ardor of his soul.[180] It certainly was included in his comprehensive plan for the increase of Christians, and, from the very beginning, it proved the chief work of his institute, as enunciated in the constitutions: "The Society devotes itself to divers works of zeal, principally to the education of youth."[181] As we proceed it will become the more evident with what energy and consummate wisdom the founder directed his Brothers in their new undertaking.

The latter determined to begin at once. With the aid of one of their former fellow-sodalists, M. Estebenet, who conducted a private and very flourishing boarding-school in Bordeaux, they secured the lease of the building adjoining his own establishment. And, as he himself intended to move shortly to another locality, the Brothers were thus free to open their school. There was much delay before they obtained the requisite authorization, and the school-year was already drawing to a close; nevertheless they opened classes with the expectation of being better prepared for the following term.

At the re-opening in October it was learned that M. Estebenet would not be able to transfer his school as promised. Neither of the parties desired that the establishments exist side by side. They

[179]Simler., 387.
[180]Cf. Ibid., 474.
[181]Const., ibid., Art. 5.

agreed, therefore, that the two schools combine, with Brother Auguste in full control, and the other members of the little community constituting the faculty.[182]

On the advice of Father Chaminade they first limited themselves to receiving only younger pupils, the idea being that these young souls would at the completion of their course be better prepared for the work of spreading Christianity.[183] It was not, however, the intention of the founder to restrict or confine his Brothers within specified limits in educational work; on the contrary, they could engage in it to any extent, provided there was no interference on the part of the civil powers.[184] At that time there did not as yet exist a law granting freedom in education. Therefore, in the above instance, though the Brothers very much desired to give a complete secondary course (college), they were unable to do so because of the various limitations imposed by the university authorities.

Yet despite these conditions the school gained a great reputation for the excellent discipline that prevailed, and the thorough religious and secular training it imparted. And as the society became more widely known, applications came from different parts of the country asking for Brothers to open schools. Thus, in a few years, establishments were founded at Agen, Villeneuve-sur-Lot, in southwestern and eastern France, but especially in the provinces of Alsace and Franche-Comté. They were schools, too, of great diversity in character and grade, *e. g.*, schools for the poor, public, and boarding-schools, elementary—and eventually—secondary, normal,[185] and professional.

This marvelous expansion in number of establishments presupposes an extraordinary internal growth and development within the Brotherhood itself. In fact, its membership increased very rapidly, and the society assumed such large proportions as to guarantee lasting stability. Father Chaminade was ever its soul

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[182]M. Estebenet received, in compensation for his concession, a life annuity of 1,500 fr. (Rousseau, ibid., 252.)

[183]Simler, ibid., 482.

[184]This freedom of action in the field of education is clearly stated in the constitutions: "The Society devotes itself to the education of the youngest children, with a special love for the poorer class; it, however, does not exclude the children of a more advanced age, or of a higher condition in society. (Art. 262.)————Consequently, the principal works of the Society of Mary relate to instruction in every form and grade." (Art. 263.)

[185]Father Chaminade was especially solicitous in establishing normal schools for the preparation of State teachers, his underlying motive, of course, being that the teachers thus thoroughly trained would serve as missionaries.

and inspiration in the attainment of the two chief ends for which he had instituted it.[186]

In 1825, he solicited and obtained the legal recognition of his institute for the whole of France.

The future looked bright and hopeful, until suddenly, at the outbreak of the Revolution of 1830, the young society was brought to face the first critical period in its history. Certain deplorable defections, together with financial difficulties and a more or less general opposition to the management of the society, for a time, bitterly grieved and embarrassed the founder, but happily did not seriously affect the works he had inaugurated.

Immediately following the return to normal conditions (1834), he published the first part of his constitutions; and, on the completion of the work in 1839, he submitted a copy to the Holy See in expectation of papal approbation for it and both his institutes. His hopes were partly realized, as a decree of commendation was issued April 12, 1839, approving his two foundations, but only provisionally accepting the constitutions.[187]

At the beginning of the year 1841 he resigned from the office of superior general, and spent the remainder of his life mostly in retirement. He died January 22, 1850, in the 89th year of his age.

By the Brief of approbation dated August 11, 1865, the society was recognized and approved by the Church as a canonical institution, and on July 10, 1891, it obtained the final and complete approbation of its constitutions.

The Society of Mary at present has establishments in almost every country of the world, and in 1900 had an enrollment of 2,500 members.[188] True to the principles and ideals set by the founder, it still endeavors, in the multiplicity of its works—especially in the education of youth—to form missionaries who are to lead souls to Christ through the medium of His Blessed Mother.

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[186]These two ends according to the constitutions are: (1) "To raise each of its members to evangelical perfection; and (2) to work at the salvation of souls." (Const. Art. 2.)

[187]The constitutions of the Brothers were adaptations of those of the Institute of the Daughters of Mary. In both instances, they were the fruits of the founder's own originality of conception, experience, and study of the ancient orders, particularly the Benedictines. (Cf. Simler, ibid., 388, 685 ff.)

[188]The clerical body in the society approximates six per cent of the total membership. In this country there are 500 Brothers, divided into two provinces with central-houses at Dayton, O., and Clayton, Mo. Though chiefly engaged in parochial school work, they also conduct several flourishing high schools and colleges.

BROTHERS OF CHRISTIAN DOCTRINE OF NANCY (1817)

This diocesan congregation was founded about the year 1817, in Lorraine, France, by Dom Fréchard, former Benedictine of Senones Abbey, then curé of Colroy, in the diocese of Nancy. The object of the foundation was to provide Christian teachers for the neighboring country districts.

For years the institute was in most precarious condition, and at the time of the Revolution of 1830 it was completely disorganized. It was revived, however, some years afterward. A firmer and more stable organization and form of administration was then introduced, which, by infusing renewed life and vigor within the Brotherhood, assured its future existence.

Its members take the vows of religion, both temporary and perpetual; the latter, though, are permissible only to subjects of tried virtue and mature religious life.[189]

According to regulations the Brothers may be sent out teaching either singly or in groups, as necessity and circumstances require.

In numbers, the congregation today counts two hundred subjects and twenty establishments.[190]

BROTHERS OF HOLY CROSS (1820)

The above congregation, composed of Priests and lay Brothers, originated in France, and is a combination of two distinct communities, one, the Brothers of St. Joseph of Ruillé (Loir), and the other, an association of Auxiliary Priests of Mans.

The founder of the Brothers, Rev. James Francis Dujarié, was born at Sainte-Marie-des-Bois (dept. Mayenne) December 9, 1767. Having inclinations to the priesthood he was sent to pursue his classical studies successively at the colleges of Lassay (near Mayenne), Saint-Ouen, Ernee (Dumfront), and lastly in 1787 he entered *Le Grand Séminaire* (Angers).

He was interrupted in his preparation by the outbreak of the French Revolution, which obliged him to leave the seminary; but instead of fleeing the country he preferred to remain, and by means of various disguises he was able to exercise his goodness and charity

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[189]Cf. Hélyot, ibid., Vol. IV., 398.
[190]Laveille (Lamennais), ibid., Vol. II., 461 ff.

in behalf of the sick and needy. Availing himself of the first brief period of calm (1794), he continued his clerical studies at Ruillé, and the following year he was ordained in Paris at the hands of Mgr. de Saint-Papoul.

In October, 1796, the horrors of the Revolution broke out anew, with such suddenness too, that many faithful priests, who had till then escaped detection, were forced into exile. Father Dujarié somehow or other succeeded in evading discovery, and for three years he secretly and with heroic devotedness attended to the duties of his priestly office.

When durable peace finally returned, he was appointed (1803) curé of Ruillé, in which capacity he immediately entered upon the work of remedying the evil effects and influences of the Revolution. With all the energy of his soul he labored to revive the faith among his people, and to bring them back to God and religion. But it was especially the poor children that appealed to him, for they were truly the most neglected and helpless.

As a first result of his endeavors there eventually developed a society of pious women who pledged themselves to devote their lives to the education of poor girls.[191]

One portion of his flock was thus provided for; but another, that of the boys was next to solicit his attention. He could not secure Christian Brothers for reasons already stated;[192] and the other teaching Brotherhoods being generally limited to a very narrow radius—either a diocese, or at most a province—could not supply the necessary assistance. And even if these congregations had been willing to oblige, they would not have been able to do so, as nearly all of them were of recent date, and hence were not sufficiently developed to meet the great demand made on them.

The only alternative, therefore, left to Father Dujarié was to take the matter in hand himself. His idea was to form, if possible, an association of teaching Brothers whose rules would allow them to teach singly or in groups, according as the parishes needed them.

While deliberating upon the question, he sought the advice of others, particularly the Bishop of Mans, Mgr. Claude Madeleine de la Myre, who in time (1820) authorized Father Dujarié to proceed to the execution of his design, *i. e.*, to found a community of Brothers destined for the parishes of the diocese.

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[191]Trahey, J. J., C. S. C., *The Brothers of Holy Cross*, 15, Notre Dame.
[192]See above, p. 33.

The founder at once took measures to begin the work. Of the five young men who presented themselves in the course of the year (1820), two André-Pierre Mattais (Brother André), and Étienne Gauffre (Brother Étienne) remained faithful. They lodged with Father Dujarié, shared his meals, and spent the day in study, manual labor and in the performance of certain religious exercises.

Toward the end of the year the little community had increased to four members. At this time, too, Brother André and Brother Étienne were sent to Mans, to prepare directly for the religious life and undertake special studies at *Le Grand Séminaire.*

The year after they returned to Ruillé, when Brother André was appointed assistant novice-master, and Brother Étienne was commissioned to open the first school at Saint-Denis d'Orques (November 9, 1821). A number of schools followed, and by the end of 1822 the society had control of eight establishments.

At the annual retreat of this same year the Brothers took religious engagements, consisting of the three essential vows of poverty, chastity and obedience. They were temporary, either for one, two or three years; no perpetual vows it seems were taken for the time being.[193]

With the intention of completing his work Father Dujarié took steps to obtain for his community a legal standing. He apparently had no difficulty as his wishes were very shortly complied with. A decree authorizing the institute under the name of "Brothers of St. Joseph" (*Frères de St. Joseph—Sarthe*) was issued June 23, 1823.[194]

Despite the fact that the congregation rapidly developed during the next few years, it seems to have lacked the true stamina requisite for permanent stability. Beginning about 1828 the community started slowly to disintegrate; it was saved from absolute ruin only by the loyal devotedness of a small band of faithful members who solemnly agreed (1831) to sustain the Brotherhood come what may.[195]

In 1835, the holy founder, feeling that his strength would no longer permit him to continue to govern the society, resigned from the office of superior. He was succeeded by Father Basil Anthony Moreau, a former friend of the Brothers, who willingly and gladly accepted the charge.

[193]Trahey, ibid., 26.
[194]Ibid., 27.
[195]Cf. ibid., 29.

This worthy priest had at an early date undertaken the work of preaching retreats, and with such success that the Bishop of Mans urged him to found an association of ecclesiastics who would aid him in this particular calling. Accordingly, with six priests Father Moreau laid the foundation of his society, the "Auxiliary Priests of Mans," the same year (1835) in which he took over the direction of the Brothers of St. Joseph.[196]

For a time both societies continued their respective work: the Brothers taught their schools, while the Fathers engaged in giving retreats. But Father Moreau thought of uniting the two bodies; to his mind they could thus accomplish much more good. The union was also shortly effected, and the institute thus formed was called the "Association of Holy Cross."[197]

As the first fruit of the coalition Father Moreau founded (1836) the College of Holy Cross at Mans, in which both the Fathers and Brothers were employed. No better evidence could have been produced of the unity and harmony that existed among the members. The adjustment of both divisions of the congregation in this particular instance also served as a model for the future.[198]

During this year, too, the ceremony of perpetual profession was introduced among the Brothers. In regard to the Fathers no definite step was taken in this respect until 1840, when they also were permitted to take perpetual vows.[199]

These sacred engagements were certainly clear indications of the strength and vitality that pervaded the entire body, and which at the same time gave assurance of future permanency.

In 1855 and 1856, respectively, the congregation was favored by the Holy See with laudatory briefs, and in 1857, Rome definitely and fully approved its rules and constitutions.

Today, the Brotherhood in this country numbers one hundred and fifty Fathers and about two hundred Brothers. Its educational activities are confined chiefly to the college and university.[200]

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[196]Though Father Dujarié had severed his connections with both the Brothers and Sisters, he apparently continued to reside with his spiritual children, and also died among them. (Cf. Trahey, ibid., 35.)

[197]The designation "Holy Cross," which the members of the congregation adopted as their distinctive name, was derived from Holy Cross commune, a suburb of the city of Mans. (Ibid., 37.) At the time of the fusion, the Brothers of St. Joseph numbered about sixty.

[198]At the present time, for example, a very similar arrangement exists: The Fathers direct the educational institutions assisted by the Brothers. (Cf. ibid., 68, 117.)

[199]The congregation in 1840 counted eighty members, thirty-nine establishments, and forty-five novices.

[200]Cf. Trahey, ibid., 68, 117; and The Catholic Church in the U. S., ibid., 162.

BROTHERS OF THE CROSS OF JESUS (1820)

These Brothers were founded in 1820 at Lyons, France, by Rev. C. M. Bochard, vicar-general of the diocese.

Until 1873, the principal houses were directed by priests, who were members of the community. As the Fathers were withdrawn at the time to attend to parishes, the congregation has since been composed exclusively of Brothers.

A province of this commmunity exists in Canada, where at present the Brothers conduct a number of colleges.[201]

BROTHERS OF THE SACRED HEART (1821)

Père André Coindre, the founder of this community, was a prominent member of the Society of Missionaries of France. He was a native of the city of Lyons, and was born February 26, 1787.

At the time of his ordination to the priesthood (June 14, 1812), he was placed at Bourg as chief curate of the parish. The people in general had not as yet been brought back to the regular practice of their religion. But the fervor and zeal of the new abbé soon made itself felt. His forceful eloquence especially, inspired as it was solely by love of God and the practice of virtue, proved a very powerful means in this general apostolate.

It is natural, therefore, that mission-work must have appealed to him; and when in 1816 Cardinal Fesch, Archbishop of Lyons, invited his cooperation in a society of missionaries which he had reestablished in the diocese, the young priest at once most gladly accepted.[202] From this time forward he consecrated his life to the missions, preaching not only within his own diocese (Lyons), but also in those of Puy and Blois.

While in the course of his labors at Lyons, his attention was drawn to the great number of homeless and neglected boys whom he met on the streets. Their spiritual condition particularly aroused his deepest feelings of pity and commiseration. And to save them he founded his first "Providence," an asylum in which these poor waifs, while being initiated into useful labor, received at the same time a good education. By the year 1820 their number had increased to such an extent that a larger building was fitted

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[201] Catholic Encyclopedia, Vol. IV., 539.

[202] *Annuaire de l'Institut des Frères du Sacré-Cœur*, No. 4, 18, Renteria (Espagne), 1910.

out for the purpose, the whole establishment becoming known as *Le Pieux-Secours.*

Since the very beginning of the project Père Coindre had been employing lay teachers in the work, but all things considered these did not meet his expectations. He thought that if his undertaking was to last, he must build it on a firm and solid basis; and this, he finally concluded, could only be done by a body of religious teachers devoted exclusively to education.

Acting on this conviction he one day drew aside two of his most exemplary co-workers, and exposed to them his intention of founding a congregation for the purpose in view, asking whether they would offer themselves as members. One of them replied that he had not the inclination for the kind of life proposed. The other, Guillaume Arnaud, immediately responded to the wishes of the founder and answered: "I know the world. Vanity, pleasures, riches, are the chains of slavery. My happiness would be to consecrate myself without reserve to the service of God.[203]" He was the first Brother of the Sacred Heart, known afterward as Brother Xavier.

Some months afterward he was joined by two other youths, Claude Mélinond and François Porcher, later respectively known as Brother François and Brother Paul. And this number was shortly increased by the addition of several more. While on a mission to Saint-Étienne the founder made the acquaintance of a group of seven young men, who had the laudable practice of mutually sharing the profits of their labor. On the invitation of Pére Coindre they all followed him.

With these ten disciples the founder was to begin his work. The first definite action taken to this end was the retreat of September 24, 1821, on the closing day of which (30th) he conducted his spiritual children to the venerated sanctuary of Our Lady of Fourvière, and consecrated them to the Blessed Mother. The Institute of the Brothers of the Sacred Heart was a reality.[204]

After the retreat the founder apportioned an employment to each of the Brothers, for example, to one he assigned the direction and management of *Le Pieux-Secours*, to another, the adjoining workshop; and in time, others were sent to open schools in different parishes.

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[203]Annuaire, No. 5, 11.
[204]Cf. Annuaire, No. 4, ibid., 25.

In 1824, the members took religious vows, and at this time, too, Pére Coindre organized the government of the institute. The rules were based upon the rule of St. Augustine, and the constitutions were modeled after those of St. Ignatius. Besides, the Brothers elected from among their number a director general, with two assistants, and a procurator. The founder was to remain superior general until his death, after which his brother Vincent, who was chaplain of *Le Pieux-Secours*, was to assume the office; then only was the government of the society to pass over into the hands of the Brothers themselves.[205]

Circumstances, however, somewhat altered this arrangement. Père Coindre was appointed in 1825 as president of the diocesan seminary of Blois, and being thus obliged to resign from his office of superior, his brother, of course, immediately succeeded him.

The founder, nevertheless, kept in touch with the Brothers by regular correspondence, and even found time to work at their rules. But he did not complete the task, for he died the following year (1826).

Despite the best intentions the new superior unfortunately erred in matters of administration, and thereby greatly hindered the development and progress of the congregation. At one time when a financial crisis was threatened it was only the timely action of one of the Brothers that saved the situation.[206]

Finally, in 1841 Père Vincent, realizing that the Brothers could henceforth direct their own affairs, resigned from the superiorship, and one of the Brothers (Frère Polycarpe) was elected as his successor.[207]

The congregation was approved by the Church in 1897.[208]

Its development has been very rapid ever since the Brothers assumed self-government. An idea of it may be had from the fact that in 1901 France alone numbered 1,100 Brothers, with 150 schools under their direction, spread throughout twenty dioceses.[209]

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[205]Ibid., 27.

[206]Cf. Annuaire, No. 5, 22 ff.

[207]Annuaire, No. 7, 27 ff.

[208]The institute had been legally authorised (March 10, 1825) under the name of *Frères de l'Instruction Chrétienne au Paradis-prés-Le-Puy—Hte-Loire.*

[209]The provinces of the United States and Canada in 1907 reckoned together a total of 460 Brothers, with forty-eight establishments. (Catholic Encyclopedia, Vol. XIII, 305.)

BROTHERS OF CHRISTIAN DOCTRINE OF STRASBURG (1821)

The founder of this congregation, l'abbé Ignace Mertian, desirous of procuring for the youth of his diocese the blessings of a Christian education, laid the foundation of his Brotherhood in 1821, by the establishment of a novitiate at Ribeauvillé, province of Alsace, France.

The undertaking was so fraught with difficulties, especially in regard to the formation of subjects, that the founder was finally constrained to dissolve the community in 1826.[210] It was reestablished, however, in 1843 through the instrumentality of the two brothers of the original founder, M. Louis and l'abbé Eugene, whose great fortune was utilized in furtherance of the work. L'abbé Eugene, truly the second founder of the congregation, became its first superior general, and it thenceforth prospered although very slowly.

The Brothers besides being employed in teaching are often assigned to the duties of sacristan and organist. All take the temporary or perpetual vows of religion, to which they add a fourth, that of devoting themselves to the care of poor children.

At the present time the community numbers 150 Brothers, and 30 novices and postulants.[211]

BROTHERS OF ST. JOSEPH OF AMIENS (1824)

The origin of this institute is generally ascribed to the Rt. Rev. Bishop of Amiens (France), Mgr. de Chabons, but its actual accomplishment was due to M. Lardeur, a layman. The bishop had had the desire for some years to found a diocesan congregation to take charge of his schools; yet he saw no opportunity of doing so until he secured the assistance of the pious layman referred to.

A community was provisionally established at Longueau, near Amiens, February 2, 1824, and the following year, on March 19, the first six postulants took the religious habit. Later, M. Lardeur purchased the old abbey of St. Fuscien nearby, which place very shortly became the permanent home and central-house of the congregation. Its members, known as the Brothers of St. Joseph

[210] Cf. Simler (Brothers of the Society of Mary), ibid., 497, 566 ff.
[211] Hélyot, ibid., Vol. IV, 395; Heimbucher, ibid., 362.

(or *Josephites of St. Fuscien*), directed a number of schools of the diocese until the Revolution of 1830 forced the Brothers to suspend all work, thereby almost ruining the entire community. It revived, however, as soon as more peaceful days returned, and continued its former labors, confining itself principally to the diocese of Amiens.

The members of the congregation are divided into three distinct groups, viz., teachers, priests, and coadjutor Brothers. They all make profession to observe the evangelical counsels, together with the vow to extend the cult of the Most Holy Hearts of Jesus and Mary, above all in devoting themselves to the education of youth.

The congregation secured its legal existence by royal ordinance of December 3, 1823, authorizing its formation.[212]

BROTHERS OF THE HOLY FAMILY (1824)

This congregation, composed of teachers and lay Brothers, was founded in 1824, by Gabriel Taborin, in the diocese of Belley, France. A first attempt at foundation was made in the diocese of Saint-Claude (Jura), where Taborin lived at the time. The young man had had inclinations toward the religious life, but could not decide which order he should enter. He then thought that perhaps he himself could found a congregation which would answer his purpose. At first he rejected the idea, believing himself altogether unworthy of the honor and incapable of undertaking such a task. Yet he could not banish the thought from his mind. In his doubt and indecision he consulted the bishop, who immediately approved of the project in contemplation, and urged him to begin the work.

In compliance with the desire of the prelate, Taborin gathered about him five young men with whom he formed the first community. According to regulations the members employed themselves in teaching and in the service of the cathedral as chanters and sacristans. The kind of life and work, however, soon grew irksome and monotonous to the associates of Brother Gabriel, and they all left him. The latter shortly afterward (1827) returned to his native diocese of Belley, where he once more took up the work, but this time with better success. His first permanent novitiate was founded at Belmont (1829), and later (1840), in concert with the bishop, Mgr. Devie, he transferred it to the city of Belley.

[212]Hélyot, ibid., Vol. IV, 1304.

The following year (1841) Gregory XVI approved the congregation by decree of August 18, and by Brief the 27th of the same month.

The community is directed by a Brother general who is elected for life. With the three customary vows of religion the Brothers take also the vow of stability, the four being at first temporary for five years, and perpetual thereafter. Priests are admitted as members of the congregation but only so many as are absolutely needed for fulfilling the functions of chaplains in the novitiates, including even the offices of provincial, master of novices and prior, all subject, however, to the Brother general.

The Brotherhood was legalized by the French Government under name of "*Frères de la Ste-Famille,*" à Belley (Ain) January 10, 1874.[213]

BROTHERS OF ST. VIATOR (1835)

Among the religious congregations founded in the diocese of Lyons, France, that of the Viatorians, or Clerics of St. Viator, occupies an important place. The community, composed of clerical and lay members, was founded in 1835 by the Very Rev. Louis Joseph Querbes, parish priest of the little village of Vourles, southwest of the city of Lyons. He was born in the above metropolis August 25, 1793, at a time when the country was in a state of political turmoil, and many of the faithful were deprived of the consolations of religion.

Happily, however, his education was not interfered with. His parents and teachers cooperated in their endeavors to give him a thorough religious training, with the result that he grew up to be a very pious young man. One evidence of this is the fact that shortly before his First Communion he had made the vow of perpetual chastity.[214]

As the priesthood, therefore, naturally appealed to him, he availed himself of the first opportunity to enter upon his preparation for this particular state of life. In due time he received the various minor orders, and on December 17, 1816, he was ordained.

After being employed a short time in different capacities, he was finally (October 31, 1822) appointed as pastor of Vourles, a village of about 1,200 souls. The great majority of its people had grown

[213]Ibid., 482; cf. Catholic Encyclopedia, Vol. VII, 408.
[214]Rivard, E. L., C. S. V., *St. Viator and the Viatorians*, 141, Chicago, 191

callous to all religious influence, and a general renovation of the whole parish was absolutely necessary. Abbé Querbes was not daunted by the almost hopeless task before him; on the contrary, with fullest confidence in the Divine assistance, he opened a systematic attack on every existing evil. Neither were his efforts fruitless. Within a year his work of reform had made itself felt in every part of the parish, and conditions were very much improved.

From the very beginning Father Querbes became aware of the deplorable state of the schools. He had introduced the Sisters of St. Charles to attend to the girls, but as regards the boys, the matter was more difficult. He could not obtain Brothers, so he contented himself for the time being with accepting the services of a lay teacher.

The situation in other isolated parishes was not more favorable to the religious education of youth. A question that the good curé often put to himself was how to devise some means to meet this all important need. Lay teachers there were in some of the outlying districts, but many of them either lacked the necessary training, or were indifferent in matters of religion, to say the least; often they directly opposed the interests of the Church.[215]

With these facts vividly brought to mind, Father Querbes ardently desired an increase of Christian teachers. He thought of establishing a kind of normal school, or teachers' seminary, in which secular teachers could be properly instructed and prepared to assist the pastors of parishes in their work of educating the children.

To this effect, he communicated with the ecclesiastical authorities of Lyons, explicitly declaring at the same time that his intention was not to form a religious congregation, properly so called; his society, as he wrote June 10, 1829, was "to be in a Christian sense a confraternity and in a legal sense a charitable corporation, nothing more."[216]

Though he received at the start very little encouragement he nevertheless determined to carry out his design. He bought a building near the presbytery, and here he gathered the young men who volunteered to engage in this educational movement.

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[215]Ibid., 155.
[216]Ibid., 157.

The number of subjects gradually increasing, Father Querbes deemed it advisable to solicit for his association both the ecclesiastical and civil authorization. He secured at first its legal existence, January 10, 1830, under the name of "Charitable Society of the Schools of St. Viator,"[217] and shortly afterward the institute received the diocesan approval.

In course of time the reverend director realized that he would be obliged to deviate from his original purpose, if his society was to survive. To ensure its stability, therefore, he finally decided to erect it into a religious community. The necessary preparations were made, and on October 21, 1835, all the members took the vows of religion.

In 1838, Pope Gregory XVI favored the community by definitely approving its statutes (constitutions).

As regards the establishment of schools the society filled the demands in proportion as it had Brothers to dispose of.

Its membership which in 1840 reached over one hundred, was later sensibly augmented by the addition of two Brotherhoods, viz., the *Brothers of St. Odilon*, about the year 1841, and that of the *Brothers of St. John*, in 1854, both diocesan foundations. An impetus was thereby imparted to the whole society, which was particularly noticeable in its rapid expansion throughout the center and south of France. Such was its growth that at the time of the founder's death (September 1, 1859), the community counted three provinces in Europe and one in America (Canada).

At present, the number of Fathers and Brothers in Europe is over three hundred, in Canada four hundred; and in the United States (Chicago province), according to the personnel of 1915, there are thirty-four Fathers, twenty-five Brothers, six novices and twenty junior students.[218]

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[217] Since the association had as double end "the Christian education of youth and the service of the altar," Father Querbes appropriately selected St. Viator (A. D. 360), the young catechetical lector at Lyons, as patron of his new society. (Rivard, ibid., 161.) The legal sanction above noted was limited to the department of the Rhone; later, in 1851, the sanction was extended to the whole of France and the colonies. (Ibid., 178.)

[218] The Catholic Church in the United States, ibid., 162. It may be added that the Fathers and the Brothers of the community are employed in teaching, and that, as religious, they are in every respect on an equality: both follow the same rule and live the same common life. (Ibid., 224.)

BROTHERS OF MERCY (1842)

This community of teaching Brothers was founded in 1842, at Mountbourg, France, by M. Delamare, one of the vicar-generals of the diocese of Coutance. Its educational activities are confined to the province of Normandy, the principal establishments being located in the department of Manche. The congregation numbers about 120 Brothers with 21 schools.

It was legally authorized September 4, 1856, under the designation of *Frères des Écoles chrétiennes de la Miséricorde, à* Montebourg (Manche).[219]

BROTHERS OF THE HOLY UNION (1858)

A congregation of this name was founded in France about the year 1858, and devotes itself to education. Apparently the Brotherhood has not developed to any great extent. There exists but one community of 12 Brothers, situated at Douai (Nord).[220]

[219]Cf. Laveille (Lamennais), ibid., Vol. II, 146; Marchand, Alfred, *Moines et Nonnes*, Vol. II, 238. Paris, 1880.
[220]Marchand, ibid., 258.

PART III

THE COMMUNITIES OF IRELAND, BELGIUM AND HOLLAND.

CHRISTIAN BROTHERS OF IRELAND (1802)

The history of the education of the Catholic people of Ireland during the century preceding their emancipation, is a record of a mighty and incessant struggle to throw off the shackles of repression and bigotry that thwarted their educational progress. To the iniquitous penal laws may be ascribed the almost general illiteracy and misery which prevailed among the great bulk of the Irish people during the two centuries in which this code of restriction was enforced. Its direct object, according to Lecky, was "to reduce the Catholics to a condition of the most extreme and brutal ignorance." And again: "The legislation on the subject of Catholic education may be briefly described, for it amounted simply to universal, unqualified and unlimited proscription."[221] "Education —at least the elementary— was in consequence mostly confined to two sources, that of the priest, and the "hedge" schoolmaster, both of whom, too, were in constant danger of forfeiting their life while in the exercise of this function.[222]

Toward the latter part of the eighteenth century the enforcement of the penal code somewhat abated, and Catholics could breathe more freely. Gradually new laws were enacted allowing more and more liberty in educational matters.[223] Schools were opened, and multiplied rapidly. However, nearly all of them were pay-schools, and only the well-to-do or middle-class could avail themselves of the opportunity. By far the greater mass of the people, the poor, were left pretty much to shift for themselves and to obtain knowledge as best they could.[224]

[221]Lecky (as quoted in the Catholic Encyclopedia, Vol. XIII, 576).

[222]Cf. Thebaud, Rev. Aug. J., S. J., *The Irish Race in the Past and Present*, 318, New York, 1873.

[223]Thus, the law of 1782 granted to Catholics the privilege of opening their own schools, with the restriction however of obtaining a license thereto from the Protestant bishop of the district. Ten years later (1792), the restriction in question was removed, and the Catholics were left entirely free in the matter. (Cath. Encycl. Vol. XI, 616.)

[224]Often the poor children would meet in some private dwelling, situated in an alley or lane, and for a few pence a week, be taught by persons frequently unqualified for the work.

It is true, the hierarchy made heroic efforts to provide the necessary means for educating the poor of both sexes.[225] The Ursulines and Presentation nuns also aided considerably in the education of indigent girls. But instruction for the poor boys proved woefully inadequate.[226] Their condition excited the sympathy of a noble-hearted merchant of Waterford, who became God's instrument in the founding of the congregation which shall be the subject of the following pages.

The Christian Brothers of Ireland (popularly known as the *Irish Christian Brothers*) was the first congregation of laymen in the country to devote itself to the education of youth, with special regard for the poorer class. Its founder, Edmund Ignatius Rice, was a man of humble pursuit in life, but richly endowed with the sterling qualities of mind and heart which eventually led him to the accomplishment of the noble task designed for him by Providence.

He was of a very respectable ancestry, and was born in June, 1762, at Westcourt, near Callan, in County Kilkenny. After enjoying a comparatively thorough elementary education in his home-town, he was sent to the city of Kilkenny to complete his studies. The nature of his education was more or less in preparation for a business career. Accordingly when he was about seventeen years of age he left for Waterford to take service with his uncle, a rich and influential merchant of the place.

The young apprentice acquitted himself so well in his new pursuit that the business prospered beyond all expectations. Yet, though he was apparently very deeply engrossed in these affairs, he did not allow them to interfere in the least with his ordinary spiritual duties. By his generosity to the poor, and his zealous participation in various charitable works, he won the esteem and respect of all with whom he came in contact.[227]

In time the entire business of his uncle passed into his own hands, and with it prosperity and wealth seemed to increase day by day, a fact which, instead of having a demoralizing effect, only made him more humble and thankful to the Almighty, and more compassionate to the poor. He became one of the most active mem-

[225]For example, *The Charitable Society* of the city of Cork was founded (1791) to meet this particular need. (Cf. *A Century of Education*, by a Christian Brother, 91, Dublin, 1916.)

[226]Ibid., 11.

[227]*Life of Edmund Ignatius Rice* (by a Christian Brother), 9, Dublin, 1916.

bers of an association founded in Waterford for the relief of the destitute. The nature of the work brought him in close touch with human misery, and aroused in him those deep religious sentiments which later appeared so conspicuous in his life as founder.[228]

It is not surprising, therefore, that God should have inspired him with the desire to consecrate himself to a more perfect life. He had already for some years harbored this thought, and even although the business had developed to such an extent as to absorb almost all his time and attention, the inclination seemed now stronger than ever. The example of his younger brother, John, who had entered the Augustinian order, also tended very much to confirm him in his resolution of abandoning the world and retiring to some monastery.[229]

But he was undecided which to select. His first thought was to join his brother, but the latter, from all accounts, instead of encouraging Edmund in his proposed step, advised him to remain in the world, to attend to his business concerns, and pursue the charitable and edifying life he had been following all along.

The good man, however, would not desist. Being naturally of a cautious and deliberative turn of mind, and at the same time wisely distrustful of his own individual judgment in the matter, he resolved to seek further counsel and advice.

Among those whom he intended to consult was a certain Miss Power, who, besides being a personal and esteemed friend of his, was a lady of extraordinary piety, and possessed of unusual sagacity in the discernment of character. In all confidence, therefore, he manifested to her his intention of withdrawing from business, to leave for the continent and join some religious community, possibly in the city of Rome; but, to his utter surprise, she was altogether opposed to the idea. She could not understand that he should think of leaving his country, of concealing himself in some far-off monastery, and having merely his own personal salvation in view, when right here, in his native land there were so many youths in most dire need of instruction in the knowledge of God and religion. And directing his attention to a rude set of boys just then passing by, she exclaimed: "What! would you bury yourself in a cell on the continent rather than devote your wealth and your life to the spiritual and material interests of these poor youths?"[230]

[228]Ibid., 10. [229]Ibid., 11.
[230]Catholic Encyclopedia, Vol. XIII, 40.

Rice was deeply impressed by the interview, and he felt inclined to believe that God had thus manifested His will through the medium of this good woman. There were great difficulties, to be sure, which he would have to encounter if he should undertake the kind of work proposed; yet, he was encouraged and consoled by the thought that, if God so ordained he should enter upon a life of teaching, he certainly ought not have any apprehension of the future.[231] In fact, the more earnestly he prayed and reflected, and the oftener his attention was attracted by the sight of neglected boys, the more deep-rooted became his conviction that instruction of youth was to be his future work.

Before acting, however, Rice desired the opinion and possible approval of the hierarchy. He accordingly first called on the bishop of his native diocese, Rt. Rev. Dr. James Lanigan, who, besides being most heartily in favor of the project, encouraged his client to dispose immediately of his property, and to invest the proceeds in the purchase and endowment of a school and dwelling which would meet the requirements. The bishop of Waterford and Lismore, Rt. Rev. Dr. Hussey, likewise expressed his approval of the idea, and in blessing the future founder, dismissed him with the assurance of his ever-generous cooperation. Lastly, Rice sought the advice of Rev. John Power, the future successor to Dr. Hussey, and brother of the lady who had broached the subject to him. The good priest was very enthusiastic in praise of the undertaking, and unhesitatingly promised his friend every possible support. His decisive and convincing arguments dispelled every vestige of doubt and hesitation that still lingered in the mind of the founder, who, unquestionably certain now of his vocation, henceforth determined to make the venture, implicitly trusting in God for success.[232]

He was forty years old, when in 1802, with the assistance of two young men, he opened his first school in a building improvised for the purpose. It was soon crowded with boys of various ages, the greater majority of whom were rather unwilling to conform to the rules of strict discipline. Order and good conduct, however, were soon attained and while the boys were being taught the rudiments of religion and profane knowledge, they also learned to revere and respect their new masters.[233]

[231] Life, ibid., 12.
[232] Ibid., 13.
[233] Cf. ibid., 15.

It seems to be a principle with Almighty God that all who undertake a work for His greater glory, must invariably have their periods of adversity and trial, before they can hope that their efforts will be crowned with success. Such was to be the experience of the present founder. His two assistants after some time grew impatient and dissatisfied with teaching, and finally announced their intention of abandoning the work altogether. No inducements could prevail upon them to remain. Their action was indeed a severe blow to Mr. Rice as he was obliged to take over the direction of all the children himself; nevertheless, he did not lose heart. He bravely held to his post earnestly praying God to come to his relief; nor did he pray in vain. Two intelligent young men—Thomas Gravenor and Patrick Finn—from his own native town, volunteered their services, and thus relieved the situation.[234]

The school seemed to assume a new life, and its influence for good became more manifest to the citizens of Waterford and surroundings as time went on.

In 1803, Rice and his two confrères transferred their school and residence to a more commodious building especially constructed for their use. It occupied a slight elevation of ground, and in the blessing ceremony the bishop appropriately referred to it as "Mount Sion," which name it has retained ever since.[235]

Both bishop and clergy were unanimous in their praise of the community. And not only this; they also provided financial assistance, either by personal contribution, or by influencing wealthy laymen to give of their abundance.[236] By this means two additional establishments were founded, one in the town of Carrick-on-Suir (1806), and another in Dungarvan (1807), making thus far three flourishing communities within the diocese.

By the year 1808 the number of members had increased to eight, and the founder thought it about time to consider the question of vows, as well as the adoption of a mode of life conformable to a regular religious community. Accordingly, at a general meeting held at "Mount Sion" (Waterford), the matter was given thorough consideration; and on the Feast of the Assumption following, all the members took annual engagements at the hands of Bishop Power. As regards rules and constitutions, they provi-

[234]Ibid., 15.
[235]Ibid., 16.
[236]Cf. ibid., 16.

sionally adopted a modified form of those of the Presentation nuns.[237] The year after, while again assembled at the same place for the general retreat, seven of the group made perpetual vows and received a distinctive costume.

They could now truly regard themselves as a religious congregation, and, indeed, the name "Brothers," by which they were henceforth known within their own circle as well as by the public, also exteriorly designated them as such. Their numbers increased with their reputation, and in time, the founder—now known as Brother Ignatius—was enabled to extend his schools even beyond the diocese. Thus, important establishments were founded at Cork, Dublin, Limerick and other places.

It must be noted here that, although the Brothers generally made their novitiate at Waterford (Mount Sion), and faithfully recognized Brother Ignatius as founder of the institute and common father, yet, he was not their superior; each house was independent, and only under the direct jurisdiction of the bishop of the diocese in which it was located. A change, however, came about eventually as we shall see further on.

No very definite form of life had as yet been adopted, and no specific attempt had been made to that effect until the year 1817, when, at the earnest solicitation and advice of Dr. Murray, coadjutor archbishop of Dublin, Brother Rice assembled the different local superiors at Mount Sion for the purpose of finally deciding the question. The rules and constitutions of the Brothers of the Christian Schools (France) served as subject for discussion.[238] After seven days' deliberation it was unanimously decided that "they adopt a form of government similar to that outlined in the

[237] This congregation was founded in Cork (1756) by Miss Nano Nagle, and had for object the gratuitous instruction of poor girls. (Cf. Heimbucher, ibid., 554.)

[238] Bishop Murray, with whom the founder had very intimate relations, was one of the most zealous advocates and active promoters of Catholic education in Ireland. While on a visit to Rome in 1816 he met Rev. Father Kenny—another esteemed friend of the Brothers—and also the superior general of the Christian Brothers (France). Both the bishop and Father Kenny had frequent conversations with the Brother, and obtained valuable information regarding the organization and government of his institute. On the return trip the bishop stopped a short time with the Brothers in Paris, and he thus had opportunity to come in closer touch with them, to observe their life in community, and also learn their particular methods of teaching. Before leaving they presented him with a copy of their rules and constitutions. And on his arrival home he acquainted Brother Rice with all he had heard and seen, while, at the same time, he handed him the book with the suggestion that he study it carefully in view of possible guidance in drawing up his own rules and regulations.

Brief of the French Institute, with rules and constitutions suited to their own country, and partly based on those of the above mentioned Brothers.[239] It was furthermore agreed that a petition be sent to the Holy Father requesting his approbation of the institute. This was accordingly done; but it was only after a period of three years—in 1820—that Pope Pius VII finally approved the new association of "Fratres Monachi" as a religious congregation, and extended to it the Brief by which in 1725 Benedict XIII had confirmed the Institute of the Brothers of St. de la Salle.[240]

According to the tenor of the Brief the scattered communities were henceforth consolidated, and at a general chapter held in 1822—the first in the institute—Brother Ignatius was unanimously elected superior general. Only one house was not represented in the general union, namely that of Cork. The bishop, Right Rev. Dr. Murphy, seemed contented with the old arrangement, and would not permit his Brothers to join their confrères; however, in 1826, the prelate finally granted them liberty, and they, too, united with the general body.[241]

The institute being thus firmly established, with a central government and definite organization, it spread and developed more rapidly than ever. Its founder, Brother Ignatius, ruled as suprior for many years, until 1838, when, owing to advanced age and weakening health, he committed the office to another. His death occurred in August, 1844.

The Brothers have since established themselves in various parts of the world,[242] and their work in the field of education is worthy of special commendation, including in its activities numerous schools, colleges and academies, together with several technical and industrial institutions.

PATRICIAN BROTHERS (1808)

This congregation, known also as the "Brothers of St. Patrick," was founded in 1808, by Right Rev. Dr. Delaney, bishop of Kildare and Leighlin, at Tullow, County Carlow, Ireland. Its object is the secular and religious instruction of youth.

[239]Life, ibid., 21, 22; cf. Ravelet, ibid., 530.
[240]Catholic Encyclopedia, Vol. XIII, 41, 576.
[241]Only one of the community preferred independent service with the bishop. (A Century of Catholic Education, ibid., 21 ff.)
[242]For example, in the United States and Canada, which form the American province, there are at present five houses in each, with a total of eighty-five members.

As first members of the foundation, Bishop Delaney selected seven young men from among the catechists of the Sunday schools. With these he began the work. Under personal instruction and direction by the bishop and his successor, Dr. Doyle, the young community was gradually formed into a diocesan institution. As the congregation increased in membership, separate communities were founded in different dioceses, each directly subject to the ordinary.

Thus matters proceeded until September 8, 1893, when Rome, in approving the rules and constitutions, permitted the adoption of a central government in the Brotherhood; henceforth all the different houses came under direction of one superior general.

The community, in its educational activities, embraces a wide area, ranging from the primary grades to the university. Especially to be noted, are its schools in foreign parts, for example, those in India and Australia, where the Brothers conduct a number of flourishing colleges.[243]

FRANCISCAN BROTHERS (1818)

The Third Order of St. Francis, as originally founded (1221), was intended only for people living in the world. Yet, almost from its very inception, many pious souls, actuated by a generous impulse, took upon themselves, besides the observance of the ordinary rules, also that of the obligation of the three vows of religion. They were henceforth designated as the *Regular Tertiaries of St. Francis*, commonly known, too, as the *Brothers and Sisters of the Third Order Regular*.

Congregations rapidly sprang up in every country of Europe, each independent of the other, and, though all observed a common rule,[244] each had its own constitutions.

In 1818, a branch of this order was founded in Ireland, at Mount Bellew, county Galway (archdiocese of Tuam), by Brothers Michael Dillon and Bonaventure Lee. The object and purpose of the foundation was to make provision for the education of youth.

At first, the community was under obedience to the superior of the Friars Minor. In 1830, however, the Brothers petitioned the

[243]Catholic Encyclopedia, Vol. XI, 553, and cf. Heimbucher, ibid., 357.

[244]Originally the members observed the rule of Nicholas IV; now, they all follow that of Leo X. (The Catholic Church in the United States, ibid., 249.)

Holy See to be placed under the dependency of the ordinary of Tuam. After due examination of the constitutions, Pope Pius VIII granted their request by a rescript, dated November 19, of the same year.

In time the community founded several houses in the United States, for example, at Loretto, Pa., Brooklyn, N. Y., and Spalding, Neb. The first was opened in 1847 on request of Bishop O'Connor of Pittsburgh. A group of six Brothers established themselves at Loretto, where they founded a monastery and college. The year after their arrival (1848), they obtained a rescript from Rome placing them under the immediate jurisdiction of the bishop.

On May 31, 1858, two Brothers from the same Irish congregation were invited to Brooklyn, by Right Rev. Bishop John Loughlin. As the community increased in numbers, it also was granted (December 15, 1859) the privilege of autonomy, and became an independent congregation directly subject to the bishop.[245]

The Spalding community was a branch of the Brooklyn congregation.

In 1906 and 1908, respectively, the Spalding and Loretto communities merged into the Italian congregation of the Fathers of the Third Order Regular.[246]

The Brooklyn branch, however, has continued its separate existence, and devotes itself exclusively to education. It numbers at present sixty-seven Brothers, and has under direction: one college, two academies, one select school, one summer school, and fourteen parish schools.[247]

PRESENTATION BROTHERS (1826)

This congregation, an outgrowth of the Irish Christian Brothers, originated at Cork, Ireland, about the year 1826.

Until 1889, the Brotherhood was constituted on a basis similar to that of the parent stock, viz., all the individual communities were diocesan foundations. About the time mentioned, new constitutions were framed, and the different houses united under one superior general.

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[245] *Rules and Constitutions of the Community*, Introduction, 3 ff., Brooklyn, New York.

[246] The Catholic Church in the United States, ibid., 248.

[247] Constitutions, ibid., Art. I, and The Catholic Church in the United States, ibid., 251 ff.

Its constitutions were confirmed and approved by Leo XIII.

Since that time, the institute has made remarkable progress, which is especially evidenced by the great number of educational establishments founded in Ireland, England and Canada.

In its range of activity are included: primary schools, colleges, technical and industrial schools and orphanages.[248]

XAVERIAN BROTHERS (1839)

This Brotherhood, also known as the *Congregation of the Brothers of St. Francis Xavier*, was founded in 1839, at Bruges, Belgium, by a pious layman, Theodore James Ryken. He was born August 30, 1797, at Elshout, a little city in North Brabant, Holland. Having lost his parents in early youth, he was brought up by his uncle, a man noted for his piety and uprightness of character. To him in a special manner young Ryken owed that firm will power which distinguished him throughout his after career, and which also greatly aided him in the accomplishment of the designs of God in his regard.

At the age of nineteen he devoted much of his time to the teaching of Christian doctrine, a practice which, while it apparently suited his disposition, also gave indication of his trend of mind. This became more evident six years later when he volunteered his services as assistant to the celebrated convert and writer, LeSage-ten-Broek, who shortly before had founded an asylum for orphans and destitute boys.

During the four years in which Ryken labored in this capacity there developed within him an inclination toward a life especially devoted to the education of youth. He felt the call of God, and with characteristic firmness and generosity he determined to found a congregation of men who would aid him in this undertaking.[249]

He patiently waited, however, until Providence manifested the time and opportunity to carry out his idea. To establish a community whose sphere of activity would be solely confined to his own country seems to have been foreign to his mind, for his thoughts turned toward the New World. He accordingly visited America in 1831, and before his return to Europe three years later,

[248]Catholic Encyclopedia, Vol. XII, 399.
[249]Brother Cajetan, *History of the Xaverian Brothers*, 10, Baltimore, 1911.

he had arrived at the conclusion that he would make this country the principal seat of his labors.[250] On his second visit in 1837, he had an interview with the bishop of St. Louis, Missouri, the Rt. Rev. Mgr. Rosati, who, besides encouraging him in his proposed undertaking, advised him to establish his community in the Catholic country of Belgium, where he undoubtedly would have the best prospects of success.

Having obtained the venerable prelate's written recommendation, as well as additional testimonial letters from several other bishops of the country, he left for Belgium, and on his arrival he immediately presented himself to Mgr. Boussens, the bishop of Bruges. His project was very favorably regarded, but he was told that before any action could be taken in the matter he would be obliged to pass a year's novitiate with the Redemptorist Fathers at St. Trond.[251]

His time of probation over, he was authorized by the bishop (June 5, 1839) to begin the work. But no sooner had Ryken revealed his intention and design to the public, when opposition and difficulties confronted him on all sides. Yet he adhered to his plan.

After he had succeeded in securing a building for his purpose, he tried to obtain worthy subjects. His first two attempts at recruitment did not materialize, but still he courageously persevered in his endeavors, especially placing his confidence in St. Joseph. Nor was he disappointed in his hopes. On the occasion of a visit to his native district in Holland, he chanced to meet two young men who consented to join him. As both, however, could not be accepted immediately, the question of choice was to be decided by lot. Anthony Melis, afterward Brother Ignatius, was the one selected; the other, who was to follow three months later, changed his resolution by that time and remained in the world. Furthermore, the two travelers while on their way to Bruges stopped off at St. Trond, where they were joined by another young man who had expressly called at the monastery in quest of advice about entering some religious institute. Together the three arrived at Bruges, June 11, 1840, and without further delay entered upon their life of retirement.

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[250] Ibid., 13, 56.

[251] *Brother Francis Xavier (Theodore James Ryken) A Life Sketch*, by two of his first disciples, 6, Baltimore, 1904.

With the assistance of a friendly Jesuit, Rev. Father Van Kerkhoven, a constitution and rule was drawn up, according to which the little community was to regulate its government and form of life.[252] Its present name was also adopted, with St. Francis Xavier as special patron.

In December, 1843, some of the members of the community received the religious habit and also their name of religion.

During the year following (1844), the founder—henceforth Brother Francis Xavier—was able to open his first school at Bruges, known then as "École Primaire," an establishment which later, under the name of St. Xavier's Institute (now St. Xavier's College), assumed such an importance as to rank among the first of its kind in the country.[253] Other educational institutions followed in the course of time.

Finally, on October 22, 1846, the Brothers took religious vows, thereby conferring upon the congregation the indelible impress of religion and firm establishment.

On January 25, 1860, the founder resigned from further active participation in the government of the institute. He thenceforth lived more or less in seclusion until his death, which occurred November 26, 1871.[254] Under his successor, Brother Vincent, the congregation was honored (1865) by Pius IX with a Brief of encouragement, which, of course, is tantamont to approval.[255]

In regard to the development of the congregation it is remarkable how early it extended its educational activities. Thus, in 1846, the Brothers were called to England, and eight years after (1854), the founder himself with six companions started for America. In the latter country especially, the congregation has had its greatest expansion. For example, at present there are in the United States about 300 Brothers in control of various educational institutions comprising colleges and academies, together with a number of parochial and industrial schools.

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[252]The constitutions received episcopal approbation in September 1840, and the bishop's approval of the congregation is dated the October following. (Brother Cajetan, ibid., 14, 16.)

[253]Ibid., 18. In this connection it may be noted that accordlng to the constitutions of the congregation, the members are not limited to any particular line of educational work. (Cf. *Const. and Holy Rule of the Xaverian Brothers*, Art. 1, 3, p. 3, 4, Bruges, 1900.)

[254]Cf. Brother Cajetan, ibid., 27 ff.

[255]Catholic Encyclopedia, Vol. XV, 728. The congregation from its very inception has been and is still under the direct jurisdiction of the bishop of Bruges. (Const., Art. 1, p. 5.)

BROTHERS OF TILBURG (1844)

This institute, often referred to as the "Brothers of Charity of our Lady, Mother of Mercy," was established at Tilburg, Holland, by Rev. J. Zwijsen, later archbishop of Utrecht. The Brothers, to the number of 600 (among these 25 priests), are spread throughout the Netherlands with several educational institutions under their direction.[256]

BROTHERS OF ST. ALOYSIUS (1849)

This congregation was founded at Oudenbosch, Holland, in 1849, by the Cistercian Father, Rev. William Hellemons, with the assistance of Rev. Vincent Huybrecht. Its purpose is chiefly educational, and among its establishments especially to be noted, is a very flourishing high school[257] in Amsterdam. The Brotherhood has also been active in the apostolic vicariate of Batavia ever since 1862.

Its statutes were approved by the Holy See, April 2, 1887.[258]

[256] Heimbucher, ibid., 361.

[257] The grade of the school in question most probably is equivalent to that of the German ober-realschule.

[258] Heimbucher, ibid., 361.

PART IV

TEACHING COMMUNITIES IN MISSIONARY COUNTRIES

The following teaching Brotherhoods are employed on the missions, and as hardly any data is available, a mere mention of them must suffice:

(1) *Brothers of Our Lady of the Annunciation*, a congregation of teaching Brothers, native to the diocese of Oran, in Algeria, Africa, with mother-house at Misserghin.[259]

(2) *Brothers of St. Joseph* (India), founded at Bangalur (Mysore), British India, by Rev. J. A. Chevalier, vicar-apostolic of the above State.

(3) A congregation of *Catechists of Anduc*, West Cochin-China.

(4) The *Teaching Brothers of Our Lady* (China), founded by Rev. V. Garnier, S. J. (†1898), vicar-apostolic of Kiang-nan.

(5) *Brothers of St. Joseph* (Ceylon), established by Rev. C. E. Bonjean, O. M. I., later archbishop of Colombo (†1892).

(6) The native *Brothers of St. Peter Claver*, among the missions of the Fathers of the Holy Ghost (French Congo).[260]

[259]Catholic Encyclopedia, Vol. XI, 266.
[260]Heimbucher, ibid., 364.

PART V

BROTHERHOODS INCIDENTALLY ENGAGED IN TEACHING

The communities mentioned below have as their special object spiritual and corporal works of mercy, and take up teaching, properly so called, only as a secondary matter.

(1) 1807. *Brothers of Charity.*[261] Founder, Rev. P. J. Triest, Ghent, Belgium.

(2) 1830. *Brothers of Our Lady of Lourdes.*[262] Rev. E. M. Glorieux, Renaix, Belgium.

(3) 1835. *Brothers of St. Joseph.* L'abbé J. Rey, Oullins, France.

(4) 1839. *Brothers of St. Francis of Assisi.* L'abbé G. Deshayes, Saint-Laurent-sur-Sèvre, France.

(5) 1840. *Brothers of the Immaculate Conception and of St. Vincent de Paul.* Rev. L. Rutten and B. Hoecken, Maastricht, Holland.

(6) 1845. *Brothers of St. Vincent de Paul.* M. Le Prévost, Paris, France.

(7) 1850. *Brothers of St. Francis Regis.* L'abbé de Bussy, S. J., Le Puy, France.

(8) 1851. *Brothers of Our Lady of Seven Dolors.* Rev. P. Hessefeld and Rev. A. Frentrop, Amsterdam, Holland.

(9) 1855. *Brothers of the Holy Infancy and Youth of Jesus.*[263] Rt. Rev. Bishop Timon, Buffalo, United States.

(10) 1864. *Brothers of St. Joseph.*[264] Right Rev. Bishop Ketteler, Klein-Zimmern, Germany.

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[261] This community has a number of educational institutions in Holland and Belgium, most of them of primary grade, two establishments in Canada, and one in Boston, Mass.

[262] These Brothers have a house of studies and boarding school at South Park, Wash.

[263] The central-house of this congregation is located at Lackawanna, N. Y.

[264] Cf. Heimbucher, ibid., 356 ff.; Marchand, ibid., 349, 369.

CONCLUSION

Anyone can readily understand why the Catholic Church should maintain its own schools, but why there should be such an array and diversity of teaching organizations does not seem equally clear. The existence of so many different Teaching Brotherhoods —at the present time almost thirty—has been found to be due to various reasons: (1) Some have been called into being to meet a national need, *e. g.* certain of the communities that arose in France in the beginning of the 19th century; (2) others answered to some diocesan need, *e. g.*, a number in France, and those of Ireland; and (3) a few originated in response to some rural need. Each country in which they arose had necessities in this respect which could be met by no other existing order or congregation of teachers. France affords an instance in point: the great number was there called forth as a means of counteracting the evil effects of the Revolution of 1789. Diocesan foundations were especially numerous, and as each bishop exercised an independent jurisdiction in his diocese, we can see how it was possible that many Brotherhoods should have thus originated. In time, of course, most of these spread beyond the limits of their original sphere of action.

The Catholic Church, too, has been exceptionally tolerant in regard to these foundations. She has left her children perfect freedom in the matter, and has never interfered nor limited the number of teaching communities. It is but another proof of her progressive spirit and unlimited capacity to adjust and adapt herself to various needs that may arise.

We may further draw attention to the fact that the existence of this great number of teaching bodies far from being a source of weakness as a divided force, is rather just the contrary since each contributes to the general influence by its distinctive individuality, its characteristic organization, dominating spirit, methods of teaching, etc. One, for example, is imbued with animating zeal for the revival and extension of popular education, another is actuated by truly altruistic motives in generously and heroically laboring for the regeneration of society. No two are exactly alike. Yet all of them have ultimately the same spiritual end in view: the sanctification and eternal happiness of their constituent members, as well as that of youth entrusted to them; they differ only in the application of the Catholic principles underlying true happiness and prosperity here and hereafter. We must therefore conclude that in the convergence of these individual forces toward one and the same final goal, there is imparted to the Catholic School System throughout the world, a power for good which redounds to the welfare of both the individual and the social body, and leads to the attainment of the highest ideal of culture and civilization.

Yet despite the most convincing evidence and facts that are indisputable, these teaching bodies are not given due credit by certain noted historians of education. Whatever breathes the air of Catholicism is to some always liable to suspicion, if not to open hostility. They ask for example, how it is possible that men leading a celibate life and more or less estranged from society, especially direct family intercourse, can have any thorough knowledge of child-nature. Without entering into detail it may be mentioned that like the celibate clergy the members of these teaching associations adopt this form of life as a permanent state of existence; they make teaching their life-work, and thus devote all their time and energy to this special calling. We know from statistics relative to elementary education, that the great majority of public school teachers—and these mostly young and inexperienced women—retain their position until the marriageable age, on an average, therefore, of only three or four years, with the consequence "that between four and five million boys and girls in our public schools receive all of their formal education from teachers who are scarcely more than boys and girls themselves."[265] One can readily infer that the advantages are overwhelmingly in favor of the above religious communities.

Candidates for the public teaching profession are often advised, for example, by such historians as those referred to above, to make a thorough study of Rousseau's *Émile*, as being a standard work in child psychology, and yet everyone knows what little intimate relations the author himself had with his own offspring. Surely no further argument is needed to prove that there exist ample opportunities throughout the school-day for the proper psychological study of childhood in the case of those not permitted the opportunity within the family circle. And taking facts as they are, the Church is evidently willing that the products of her schools be compared with those of the State institutions; she has learned to fear nothing from the comparison. The system of pedagogy in use among the religious congregations is by no means "afraid of life and liberty," nor is it "one which reduces teacher and pupils to mere machines," as Compayré would have us believe.[266] His unfounded attacks are directed especially against the Brothers of the Christian Schools, but indirectly affect every Catholic teaching body. The unprejudiced historian, however, will find no convincing ground to support them. On the contrary, a careful study of the teaching organizations such as those treated above, will give him another intimate view of the comprehensive and intensive character of the educational work of the Catholic Church.

[265] Bagley, W. C. *School Discipline*, 24, New York, 1915; cf. Monroe, P. *Cyclopedia of Education*, Vol. IV, 514.

[266] Compayré, G. *History of Pedagogy*, trans. by W. H. Payne, 266, Boston, 1910.

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VITA

Brother John Joseph Schuetz, S. M., was born in Toledo, Ohio, October 22, 1874. He was educated in St. Mary's parochial school (Jesuits) in the same city. In 1889, he entered the Society of the Brothers of Mary, Dayton, Ohio, and after due normal training was employed in the capacity of teacher. From 1893 to 1905 he taught in the parish schools under direction of the Brothers, in the cities of Chicago, Ill., and San Francisco, Stockton and San Jose, California. For three years (1905–1908) he was instructor in the normal department of his community. From 1908 to 1914 he was principal of St. John the Baptist School, New York. In January, 1915, he entered the Catholic University of America, and the following year (1916) received the degree of Master of Arts. He has pursued courses in Education under Drs. Shields and McCormick; Philosophy under Dr. Turner; Apologetics under Dr. Aiken; French under Professor Teillard; and German under Dr. Gleis.

The writer avails himself of the opportunity to acknowledge his indebtedness to all these for the constant and generous assistance given, especially to Dr. McCormick, under whom the major course was followed, and who, in the preparation of this dissertation, has been most helpful by his friendly criticism and valuable suggestions.